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ABSTRACT

**DEVELOPING AND IMPLEMENTING A PROGRAM
TO RETAIN ADVENTIST CLERGY IN THE
BOTSWANA UNION**

by

Paminus Machamire

Adviser: Trevor O'Reggio

ABSTRACT OF GRADUATE SCHOOL RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND IMPLEMENTING A PROGRAM TO RETAIN
ADVENTIST CLERGY IN THE BOTSWANA UNION

Name of Researcher: Paminus Machamire

Name and degree of faculty adviser: Trevor O'Reggio, D.Min., Ph.D.

Date completed: August 2010

Problem

The membership of the Seventh-day Adventist Church in Botswana has been growing at an average rate of 6% annually in the past ten years. Conversely over the same period of time the Botswana Union has been losing pastors at an average rate of 2% per year. Although members continue to increase they lack pastoral leadership.

Method

I used a mixed methodology to conduct a survey on former and frontline pastors, spouses and children of former and frontline pastors, union and conference officers. One group filled questionnaires independently and the other filled them under my supervision. I conducted some of the questionnaires over the phone to avoid traveling long distances.

Data from the above sources was analyzed to establish the likely causes for leaving the ministry.

Results

A retention program for pastors was developed based on the study. The ultimate goal of this project is to keep pastors in Botswana motivated and fulfilled in all aspects of ministry through various empowerment programs resulting in retaining them in the ministry. This project will enable administrators to monitor the performance of pastors and to know their needs through conducting annual performance evaluations and needs assessment exercises.

Conclusion

A successful retention program for pastors would help to reduce the current pastor-membership ratio of 1:933 to levels that ensure spiritual growth through good pastoral care. Without a good retention program the church will continue to lose money through training new pastors and church members lack spiritual care. The success of this program is dependent on the concerted efforts of both pastors and conference administrators

Seventh-day Adventist Theological Seminary

Andrews University

DEVELOPING AND IMPLEMENTING A PROGRAM
TO RETAIN ADVENTIST CLERGY
IN THE BOTSWANA UNION

A Project

Presented in Partial Fulfillment of the

Requirements for the Degree

Doctor of Ministry

by

Paminus Machamire

August 2010

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ADVENTIST CLERGY IN THE BOTSWANA UNION

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Paminus Machamire

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CHAPTER I

INTRODUCTION

Personal History

I was born to an Adventist family in Zimbabwe. Income from various farming activities sustained the family. The tight work program gave me no time to play with other children in the village. At that time I felt that my parents were treating me unfairly but as I look back most of the children who had all the time to play did not make it in life. Sabbath was a very special day because it gave me rest from the busy daily schedule. It was the only day that I spent time with my friends at church. We recited memory verses, and played together.

While my father taught me to value work my mother played a major role in my spiritual formation both by word and by example. I learnt Christian values during the first two years of elementary education at an Adventist church school. God's unseen hand worked at every stage of my life to shape me into His chosen instrument. At one time I failed a grade and was refused the opportunity to repeat. This caused me great grief but later I realized that God snatched me out of that school to protect me from the bad company of students that I associated with. A year later God gave me a second chance and I was able to continue with my education.

After high school God called me to the work that He wanted me to do. About that time a young pastor was assigned to my home church. He befriended me, taught me how

to pray and to trust in God. My association with him led me to join the ministry and to marry his sister. Today I can testify that pastors play a major role in influencing young people to join the ministry.

Annie my wife is the best gift that God has given me. Our love for one another is deep and profound. The Lord has blessed us with one girl and two boys. Annie and I enjoy doing things together.

After ministerial training I worked as a pastor for four years after which I served as a departmental director and administrator at different levels of the church. Over the years I have learnt that the work of heart shaping and molding is a work of a life time.

Spiritual Gifts

Blackaby & Blackaby (2001) describe spiritual gifts as the manifestation of the Holy Spirit in a person who accepts an assignment from God. The first time I was elected conference president I doubted if I could make it because of my introvert personality but God gave me extraordinary abilities to carry out His errands. For the first time I discovered that God had given me the gifts of administration, wisdom and patience.

Leadership/Interaction Styles

In 2007 I took the Myers-Briggs Personality Type Inventory (MBTI) which helped me to appreciate that I was unique and that God has given me gifts, which I must use to edify His church. My personality profile is as outlined below:

Introvert: I choose my friends carefully and take time before sharing about myself. I am more at ease to participate in small groups than in large social gatherings.

Judging: I tend to be organized and I complete most work that I start and I arrange my life in such a way that I don't have to deal with last minute rushes.

Sensing: I value people and treat them kindly. I gather facts before making decisions which makes me take longer than the average person to resolve issues. I sleep over major decisions and consult as much as possible before moving forward.

Feeling: In my dealings with others I am tactful, gentle and accommodating. Because I hate to offend people I want to “tell the truth in love” (Eph. 4:15) and to use the diplomacy of Nathan to David (2 Sam.12) even when pointing out wrong. I focus on the positive side of different situations.

Present Ministry Situation

At the time of writing I was serving in Botswana as the Union President but on July 4, 2010 I was elected vice president of the Southern Africa-Indian Ocean Division. Because Botswana had challenges with retention of pastors it heavily depended on expatriates. The Union has a young and inexperienced pastorate. Only about a quarter of them are ordained. Due to financial constraints union departmental directors also served as conference directors.

Since I joined the ministry, the church in Zimbabwe where I worked the most and in Botswana where I most recently served, there is a trend of losing pastors not long after they have been hired. Some have left voluntarily and others were pushed out. They left after the church invested a lot of money in them. Over the years I have encountered church leaders who deal insensitively with pastors when they err. Many who could have been given a second chance have been lost. On the other hand there are many instances where conferences have hired pastors who were not committed to their calling. Their behavior negatively impacted the image of the church and the spirituality of members.

This has been a cause for concern throughout my ministry. A retention program for pastors is needed in order to address the challenges which cause them to leave.

Purpose of the Project

The objective of this project is to determine the underlying causes of the loss of pastors with a view of developing a retention program which gives them the proper orientation to ministry at the time of recruitment. The program will be initiated with current pastors and evaluated before it is shared with other Unions in the Southern Africa Indian-Ocean Division territory that are experiencing similar challenges.

Statement of the Problem

The membership of the Seventh-day Adventist Church in Botswana has been growing at an average rate of 6% annually in the past ten years. Conversely over the same period of time the Botswana Union has been losing frontline pastors at an average rate of 2% per year. There are currently only 30 pastors serving a membership of 29,000 which is a pastor-membership ratio of 1:933. Although the membership continues to increase there are districts without pastoral leadership because of the loss of pastors.

Justification for the Project

Although the Seventh-day Adventist Church in Botswana is 87 years old it lacks enough pastors to shepherd the flock. In the last decade the church lost an average of one pastor per year. Most of the pastors left the ministry after the church had invested a lot of money in them through training. Botswana Union does not have laid down procedures for recruitment of pastors to the ministry. There is neither a mechanism in place to monitor

the progress of pastors while they are in training nor is there an annual performance evaluation for those in the work.

At the point of entry pastors are not given proper orientation and mentoring for ministry to help them appreciate the challenges of their calling. Further, they lack a practical understanding of the theology of ministry which includes ways of dealing with interpersonal relationships with administrators and church members. No study has ever been done in the Botswana Union to determine the reasons for pastors leaving with a view of retaining them.

Expectations from this Project

The ultimate goal for this project is to recruit the right people into pastoral ministry in Botswana, keep them motivated and fulfilled in all aspects of ministry through various empowerment programs which result in greater retention. Empowerment programs will focus on developing and equipping pastors for effectiveness in ministry. This project will provide a retention program which gives priority to job satisfaction for pastors resulting in addressing the problem of drop outs.

The project seeks to create positive working relationships between pastors and administrators by scheduling consultative meetings with pastors and constantly visiting with them in their districts. It will enable administrators to monitor the performance of pastors and to know their needs through conducting annual performance evaluations and needs assessment exercises.

Methodology

Using a mixed methodology, I conducted a survey on eleven former pastors, six spouses of former pastors, five children of former pastors, fifteen frontline pastors, nine

spouses of frontline pastors and eight children of frontline pastors, six former and current conference and union officers. I gave out structured survey forms which some respondents chose to fill independently. Others chose to fill in the structured survey forms under my supervision. Structured questionnaires were administered through telephone to two respondents who were too far to be reached. Data from the above sources was analyzed to establish the likely causes for leaving the ministry.

Delimitations

I conducted a mixed methodology survey that was confined to different categories of pastors in the Botswana Union territory. The survey was limited to frontline pastors, former pastors, spouses and children of frontline and former pastors and from current and former administrators.

While the retention program outlined in this project proposal may be useful throughout the Southern Africa-Indian Ocean Division territory and indeed to other parts of the world the project was written specifically with the Botswana Union context in mind. The main focus of the program is not reclaiming pastors that left the ministry but retaining current and future pastors in the work.

Limitations

This was a single study, limited to a single population, consisting of persons who were willing to participate. Due to the limitations imposed by the design of this study six of the seven main groups that were interviewed were not randomly selected. It was difficult to find former pastors and spouses of former pastors and to arrange interviews with them. There was a reluctance to participate not only from this group but also from some administrators. The decision to leave the ministry is often an emotional and painful

experience. Some of these people still felt rejected and harbored bitter feelings against some individuals who were instrumental in their leaving. This affected the rate of participation by this category of people.

Since this was a self administered survey, some of the participants did not want to disclose the real reasons behind their leaving. They either dwelt on the surface or shared what they thought I wanted to hear. Out of those who were interviewed some chose to complete the forms on their own and in their time. Unfortunately some of them left vital questions unanswered. Most children of former pastors were too young to know what was going on when their fathers left the ministry. The majority of the current pastors in Botswana are young and their children are not old enough to be interviewed.

The limited time that was given to this project did not make it practical to implement the suggested retention program which addresses the life of pastors from recruitment to retirement. For example, recruitment of new pastors is not done annually. Mentoring is only done to new pastors and its results cannot be measured within a short space of time. Developing a relationship with administrators, ordination and job satisfaction are a process which could not be implemented in the given time. Monetary factors that are associated with retention such as remuneration, decent accommodation and housing loans can only be tried when they are factored into the budgets of the conferences.

Definition of Terms

The following terms are defined as used in this dissertation:

Administrators: Individuals who lead the union or the conferences as president, executive secretary or treasurer. They are also referred to as union or conference officers.

Adventist University of Africa: A Seventh-day Adventist graduate school which is operated by the General Conference to serve the African continent.

Botswana Union: A regional office of the Seventh-day Adventist Church which oversees the work of the church in the Republic of Botswana, with offices in Gaborone. Botswana Union has two sub-regional organizations known as North Botswana Conference (NBC) which administers the work of the church in the northern region and South Botswana Conference (SBC) which administers the work in the southern region of the country.

Church Membership: A status which is given to new converts when they join the church through the rite of baptism or profession of faith.

Conference: A local administrative unit in the Adventist church which supervises the running of several local churches in a given geographical area.

Former Officers: Persons who once worked as union or Conference administrators but who have either retired or have been reassigned to different responsibilities.

Former Pastor: Refers to someone who is no longer actively involved in the pastoral ministry of the Seventh-day Adventist Church either as a result of dismissal or voluntary resignation.

Frontline Pastors: Ordained or licensed ministers who are in active employment of the conference and assigned to lead churches or districts. They are also referred to as current pastors.

General Conference: The administrative body and headquarters of the worldwide Seventh-day Adventist Church with offices in Silver Spring, Maryland, USA.

Working Policy: The Southern Africa-Indian Ocean Division working policy is a document which carries the constitution and bye-laws of the Seventh-day Adventist Church organization and contains policies which guides it in making sound decisions.

General Conference Session: A business session that is organized by the Adventist Church every five years to take care of its world wide work. It is attended by delegates and observers from around the world.

Internship: A program whereby a new pastor is given the opportunity to work under a senior pastor in order to receive coaching and guidance in ministry.

Licensed Ministers: Pastors who are not ordained. Pastors in the Adventist church are normally ordained after serving for a minimum of four years.

Mentor: A senior pastor who works with a new pastor in order to provide guidance and coaching in ministry. A mentor is expected to facilitate and support the growth and development of the protégé until they reach maturity in ministry.

Minister: A person who holds a ministerial license or credential issued by a local conference of the Adventist Church.

Retention: A deliberate attempt by the conferences to keep pastors in fulltime ministry of the Seventh-day Adventist Church.

Seminary: A training institution for pastors in the Adventist church.

Senior Pastor: An experienced and seasoned ordained minister of the Seventh-day Adventist Church.

Seventh-day Adventist Church: A worldwide Christian Church Organization which places emphasis on the second coming of Christ and observes the seventh day of the week as the Sabbath of the Lord. It is also referred to as the Adventist Church.

Southern Africa-Indian Ocean Division (SID): A regional office of the Seventh-day Adventist Church which oversees the work of the church in Southern Africa and the Indian Ocean Islands with offices in Pretoria, South Africa. It is also referred to as the Division.

CHAPTER II

A THEOLOGICAL FOUNDATION FOR THE RETENTION OF PASTORS

Introduction

The first section of this chapter will explore the lives of six prominent biblical leaders: Moses, Joshua, Samuel, Elisha, Paul, and Jesus. Particular focus will be given to how they recruited or were recruited, oriented, mentored and equipped for ministry for the purpose of applying similar methods in the retention of pastors in Botswana Union. The last section examines four biblical characters: Elijah, Judas Iscariot, John Mark and Demas who either sought to abandon or abandoned the ministry. Circumstances and motivations which led to those decisions will be looked at with a view of learning from their mistakes and helping pastors who confront similar situations to cope and to remain in the ministry.

Orientation for Ministry: The Jethro Method

Moses was born to an Israelite family at a time when “a new king, who did not know about Joseph, came to power in Egypt” (Exodus 1:8). Although he was adopted by Pharaoh’s daughter, when he was grown up he chose to identify with the children of Israel (Heb 11:24).

At the age of 40 Moses committed an offense which almost cost him his life, when he killed an Egyptian who was mistreating an Israelite. White (1947) remarks,

“Moses thought that the children of Israel would be delivered by warfare and that he would stand at the head of the Hebrew host, to conduct the warfare against the Egyptian armies and deliver his brethren from the yoke of oppression” (p. 108). She (1958) comments further, “In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do” (p. 247).

Like Abraham and Jacob, Moses needed to learn to trust God, to leave every situation in His hands and “not to rely upon human strength or wisdom but upon the power of God for the fulfillment of His promises” (White, 1958, p. 247). In order to change the mindset of Moses God led him through three important steps:

A Suitable Environment for Orientation

As part of orientation for ministry God moved Moses from Egypt to a new environment where He could mold him after His will. White (1947) indicates that, “God overruled the act of Moses in slaying the Egyptian to bring about His purpose” (p.110). God often does this. He moved Abraham from Mesopotamia to Canaan, Joseph from Canaan to Egypt and David from Bethlehem to the wilderness where He prepared them to advance His cause. Moses’ story suggests that orientation for ministry may include moving people to new environments.

Discipline of Aloneness

God took Moses from the royal family and assigned him to look after sheep for forty years. In place of the luxury of Egypt, the new responsibility taught Moses to be selfless, longsuffering and humble (Num 12:3). To delete the evil practices of idolatry and superstition which Moses had learnt in Egypt God led him through what McNeal

(2006) calls the “discipline of aloneness” (p. 143). White (1958) commends, “Shut in the bulwarks of the mountains, Moses was alone with God” (p. 248). She (1958) goes on to say, “Moses seemed to stand in His presence and to be overshadowed by His power. Here his pride and self-sufficiency were swept away” (p. 248). Through the humble responsibilities of a shepherd God transformed Moses into the spiritual leader of His flock. A number of insights emerge from this time of aloneness that Moses experienced:

1. Before Moses could lead Israel for 40 years, he had to be secluded from them and work with sheep for 40 years.

2. Before the school of aloneness Moses considered himself powerful enough to deliver Israel. After the training experience he now asked, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” (Exod 3:11).

3. Before Midian he could not stand and watch a fellow Israelite mistreated. Forty years later he was able to say to the children of Israel, “The Lord will fight for you; you need only to stand still.” (Exod 14:14).

4. Before spending time alone with God Moses fled to Midian, after Pharaoh threatened to kill him. At Sinai he was ready to face death on behalf of Israel, “But now, please forgive their sin – but if not, then blot me out of the book you have written” (Exod 32:32). Moses’ experience suggests that a worker who receives the right orientation for ministry in the school of ‘aloneness with God’ can stand any hardship.

A Role Model for Moses

Moses’ story implies that orientation for ministry requires a positive role model. “The Lord directed his course, and he found a home with Jethro, the priest and prince of Midian” (White, 1958, p. 247). It is clear from Exodus 18 that Jethro was a wise and

experienced administrator whom God chose to be a role model to Moses.

Moses was a workaholic who labored at the expense of his family. In Exod 18 Jethro brings Moses' wife and children to the desert where Israel was camped. Moses did immediately go out to meet his family in spite of his busy schedule. This was crucial after the long period of separation his family had experienced. It would be assumed that Moses took time off in order to be with his family. However, the Bible says, "The next day Moses took his seat to serve as judge to his people, and they stood around him from morning till evening" (Exod 18:13).

As Jethro observed and reflected upon the work Moses was doing, he shared his conclusion with Moses, "The work is too heavy for you; you cannot handle it alone." (Exod 18:18). After making this observation, Jethro came up with a three faceted practical suggestion:

Leaders Represent God to the People

Jethro told Moses, "You must be the people's representative before God" (Exod 18:19). Moses' primary responsibility was to serve as a mediator between God and Israel. Getz (1997) remarks, "He was to spend time seeking God's will for the people" (p.98).

Leaders Teach God's Will

It was Moses' priority to seek God's will and to communicate it to the people. "Teach them the decrees and laws, and show them the way to live" (Exod 18:20). It is incumbent upon leaders to seek God's will even in minor matters instead of making decisions that are only based on common sense without consulting God. Without God human beings can give wrong advice. This is clear in the case of Nathan who gave wrong

counsel to David when he advised him to build the temple without first seeking the Lord's will on the matter (1 Chr 17:1-4).

Leaders Delegate Responsibility

Jethro counseled Moses to “select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain - and appoint them as officials over thousands, hundreds fifties and tens” (Exod 18:21). It was necessary for Moses to delegate some of his heavy responsibilities to spiritually mature and capable individuals. This principle allowed Moses enough time with God, time with his family and time to attend to other weightier matters of his office. Yeagley (2000) wrote, “Next to the day of worship, our family day was the most therapeutic of the week” (p. 7). If leaders leave no margin in their busy schedules their marriages suffer and they become vulnerable to burnout. White (1958) adds, “This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing more perfect order among the people” (p.300).

Be Open to Advice

An additional observation not suggested by Jethro is the attitude of Moses. In spite of his position the passage specifies, “Moses listened to his father-in-law and did everything he said” (Exod 18:24). A wise leader is open to advice and counsel. White (1958) points out that, “The Lord had greatly honored Moses, and had wrought wonders by his hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction” (p. 301). Her implication is that no leader is too big to learn.

Jethro was Moses' spiritual mentor. Under him Moses learned patience through caring for sheep. From him he received a life partner. At Horeb he learned the leadership

principle of empowering assistants through delegating authority.

Mentoring and Team Ministry: Moses and Joshua

There are profound lessons that emerge from the mentoring that Moses gave to Joshua and from their team ministry. Blackaby & Blackaby (2004) point out that, “Alexander the Great took the army his father Phillip had meticulously trained and organized and with it he conquered the world” (p.177). Similarly Joshua faithfully followed Moses for 40 years as his assistant before he could become one of Israel’s greatest leaders (Num 11:28). Blackaby & Blackaby further suggest that

Moses was not the easiest person to assist. He was poor at delegation (Exod 18:13-27). He could not always handle those with opposing opinions (Num 13:28-14:5). He was susceptible to outbursts of anger (Exod 32:19; Num 20:10-11). Nonetheless, there is no record of Joshua complaining about Moses. On the contrary, he repeatedly defended his leader’s honor and reputation. (p. 40)

Joshua’s experience in working with Moses suggests that he had a good attitude. He in no way worked in competition with his mentor. As a trainee he faithfully discharged the duties that were assigned him by Moses. His attitude helped him to learn from the experience of his master. He must have concentrated on the strengths of his mentor which made it possible for the two to maintain a close working relationship.

Lessons from Rephidim

Joshua is first mentioned in the Bible when the Amalekites attacked Israel at Rephidim. Moses commanded him, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.” (Exod 17:9). To Moses victory depended on the Lord. Numerous leadership principles emerge from this passage. I will elaborate on these principles on the following paragraphs:

Delegating Authority

Moses empowered Joshua by delegating some of his authority to him. This gave Joshua the opportunity to choose able men to go and fight with him. Mentoring requires leaders to let go of some of their responsibilities in order to empower mentees.

Team Ministry

Even though Moses was the leader he did not stand idle. Instead they worked as a team, “As long as Moses held up his hands, the Israelites were winning” (Exod 17:9, 11). After the war was won God instructed Moses, “Make sure that Joshua hears it” (v.14). God wanted Joshua to know that victory was not a one man show. Under God’s direction different team members played an important role until the enemy was conquered.

Trust in Divine Power

Joshua had confidence in Moses and he trusted God. Even though Moses assigned a dangerous task to him, he did not hesitate to obey, because he trusted the One who was higher than Moses. God was busy shaping Joshua into the future leader of Israel. He wanted him to know that spiritual battles are not fought by the sword but by the Spirit through prayer and surrender to Him.

A Lesson from Mt. Sinai

At Sinai the Lord summoned Moses to go up the mountain to receive the tablets of stone. He went up the mountain with his aide Joshua (Exod 24:13) and they spent 40 days and 40 nights together. Henry (1706-1721) comments, “Joshua was to be his successor . . . and thus he was prepared for service.” Moses was committed to the training of his successor and Joshua was faithful to learn from his mentor.

Lessons from the Twelve Spies

Moses changed the name of his aide from Hoshea to Joshua – Jehovah is salvation (Num 13:3, 16). The new name was prophetic. It pointed to Jesus who was going to successfully lead His people to heavenly Canaan. At the wilderness of Paran the Lord instructed Moses to choose 12 men from each of the tribes of Israel to go and spy the land of Canaan. Joshua represented the tribe of Ephraim. This assignment produced the following results in Joshua's ministry:

1. It enhanced his training—he learned not to follow the majority but to stand for the truth.
2. It tested his faith—Joshua and Caleb addressed the assembly, “Do not be afraid of the people of the land...Their protection is gone, but the Lord is with us” (Num 14:9). This address was a demonstration of Joshua's faith in God. The same God who delivered Israel from the Egyptians was at work to give them the land of Canaan.
3. It focused his mind on the bigger vision—“The land we passed through and explored is exceedingly good” (Num 14:7). Joshua and Caleb focused their attention on the land of Canaan. Because they fully trusted God, they refused to allow any obstruction to deter them from their ultimate destination.

The Lord assured Joshua, “Be strong and courageous, for you will bring the Israelites into the land I promised them on oath, and I myself will be with you” (Deut 31:23).

God used him to part the waters of the Jordan, to take Jericho without any battle and to command the sun and moon to stand still so that he could annihilate enemy forces. The experience of Moses and Joshua confirms the words of LePau (as cited in Coutts,

2008), “we had better be about the business of learning how to follow as much as learning how to lead” (p. 17). Blackaby & Blackaby (2004) sums it up this way, “Joshua was a good assistant. Joshua succeeded a great leader. Joshua’s past prepared him for the future” (p. 55). Joshua’s success as a leader is marked by the fact that throughout his lifetime he led Israel to serve the Lord (Josh 24:31).

Self-Awareness and Mentoring: The Case of Samuel and Eli

Self-awareness is fundamental to greatness. It helps individuals to know why they were born and what contribution God wants them to make in life. It is the force that keeps the wheel of life turning and heading towards the right direction. McNeal (2006) states, “Self-awareness touches all other disciplines . . . it is also the capstone of the leader’s journey” (p. 11).

After Samuel discovered himself he chose the behaviors and values that led him to his intended destination. Just as Paul knew that he was a missionary to the Gentiles and Jesus, “the lamb of God who takes away the sin of the world” (John 1:26) Samuel knew that Eli was training him for priesthood. Under the mentorship of Eli he learned various disciplines:

The Discipline of Making Right Choices

The Bible is quick to mention the wicked environment under which Samuel grew in Eli’s home, “Eli’s sons were wicked men; they had no regard for the Lord . . . they slept with the women who served at the entrance to the Tent of Meeting” (1 Sam 2:1, 22). Their father “failed to restrain them” (1 Sam 3:13). Right from their childhood days Eli failed to give them proper guidance.

This wicked environment did not change Samuel's focus. Because he knew where he was going he refused to succumb to peer pressure. What is said about Samuel, "And the boy Samuel continued to grow in stature and in favor with the Lord and with men," (1 Sam 2:26) is said about Jesus in (Luke 2:52). Self-awareness demands that right choices be made.

The Discipline of Delegating Important Tasks

Eli trusted Samuel enough to assign him important responsibilities, "But Samuel was ministering before the Lord – a boy wearing a linen ephod" (1 Sam 2:18). This is the first recorded account in the Bible of a boy wearing an ephod and serving before the Lord at such an age. White (1958) points out, "God is pleased when even little children give themselves to His service" (p. 573). She goes on to clarify, "It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule" (p. 573). This suggests that entrusting young people with important tasks prepares them for future leadership responsibilities.

The Discipline of Building Relationships

Although Eli's children were wayward he loved Samuel as his own son. White (1958) commends, "Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth" (p. 573). A similar love relationship existed between Jesus and His disciples, "My command is this: Love each other as I have loved you" (John 15:12).

Eli continued to love Samuel even after learning that his two sons were going to die for their wickedness and that God was going to raise up another priest. His response to this was, "He is the Lord; let him do what is good in his eyes" (1 Sam 3:18). He was

different from Saul who out of jealousy hated David as soon as he realized that God was preparing him for the throne. Eli was happy to train his own successor an example that ought to be embraced by today's leaders.

The Discipline of Listening

When the Lord called Samuel it was Eli who taught him how to respond, "Speak, Lord, for your servant is listening." (1 Sam 3:9). Listening is an important function of leadership. McNeal (2006) rightly points out, "Leaders are used to being heard. Great leaders know how to listen . . . It is the single most important activity that promotes growth in the relationship" (p. 131). This suggests that leaders need to take time to learn the science of listening in order to strengthen relationships. James 1:19 says that, "Everyone should be quick to listen, slow to speak and slow to become angry." From the experience of Job we learn that his friends comforted him better during the first seven days when they were silent (Job 1:13) than when they started to reason with him.

The Discipline of Waiting

Like David and like Joshua, Samuel waited for the divine timetable before he assumed responsibility. As a result God rewarded his ministry, "Throughout Samuel's lifetime, the hand of the Lord was against the Philistines" (1 Sam 7:13). When God's time had fully come, Samuel took over as judge and prophet. One important contribution by Samuel was the founding of the schools of the prophets where pupils were taught the law of God and manual labor (White, 1958).

Recruiting and Mentoring for Ministry: Elijah and Elisha

The only place in the Bible where a prophet anointed his own successor is 1 Kgs

19:16. The call of Elisha took place just before Elijah was taken to heaven in a chariot of fire. The experience of Elijah and Elisha has important principles that can guide leaders in recruiting and mentoring for ministry.

Ministry Is a Calling

Elijah recruited a successor according to God's leading, "anoint Elisha son of Shaphat . . . to succeed you as prophet" (1 Kgs 19:16). Calling and recruiting cannot be separated from each other. In the process of recruiting it is necessary to seek God's leading. To the church that was praying and fasting at Antioch God instructed, "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2).

God Chooses Industrious People

Elisha was busy working on his field when Elijah found him, "He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair" (1 Kgs 19:6). The principle here is for leaders to avoid recruiting people who are desperate and idle. Moses was looking after sheep, Matthew was busy in the tax office and four of Jesus' disciples were busy casting their nets into the sea when He called them.

Cost of Discipleship

Elisha was committed to God's call, "He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people and they ate" (1 Kgs 19:21). He was willing to part with material possessions for the sake of God's work. Jesus pointed out, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (Luke 9:62). Discipleship calls for sacrifice.

Integrity

When Elijah called him, Elisha requested for time to go and bid farewell to his parents. He was a man of integrity. He kept his word, “Then he set out to follow Elijah and became his attendant” (1 Kgs 19:21). Although he was rich in resources Elisha did not hesitate to take a seemingly inferior responsibility of the prophet’s attendant.

Empowerment

Elijah empowered his successor before he left him, “Tell me, what can I do for you before I am taken from you” (2 Kgs 2:9). Barnes (1798-1870) remarks,

Like Solomon, Elisha asks for no worldly advantage, but for spiritual power to discharge his office aright. The ‘double portion’ is that which denoted the portion of a father’s property which was the right of an eldest son (Deut 21:17). Elisha therefore asked for twice as much of Elijah’s spirit as should be inherited by any other of the sons of the prophets. (§ 1)

Mentoring includes empowering successors for service as Elijah did. The evidence of the Holy Spirit working powerfully through Elisha is manifested in that he performed more miracles than any other Bible prophet. He was a type of Christ because like Him he raised the dead (2 Kgs 4:35), multiplied bread (verses 42-44), healed a leper (2 Kgs 5) and opened the eyes of the blind (2 Kgs 6:20).

As Jesus empowered His disciples by training them for service Elisha empowered the sons of the prophets for the service of the Lord. He trained them to be self-reliant as evidenced by their willingness to construct their own classrooms (2 Kgs 6:1-5). Like Elijah, Elisha divided the waters of the Jordan river and later restored the axe head which fell into the river (2 Kgs 6:6-7) as object lessons to teach his students to trust God in all situations because with Him “all things are possible” (Matt 19:26).

Teamwork in Ministry: Barnabas, Paul, and Timothy Model

The teamwork between Paul and Barnabas and the mentoring that Paul gave to young pastors like Timothy has lessons that can help to minimize drop outs from the ministry today.

Safe Landing

Paul was at the forefront of persecuting Christians when God called him. He gave approval to the stoning of Stephen (Acts 8:1). Jesus appeared to him as he was travelling to Damascus to persecute Christians. Three years later, “When he came to Jerusalem he tried to join the disciples, but they were all afraid of him. . . . But Barnabas took him and brought him to the apostles” (Acts 9:26).

Barnabas gave Paul a safe landing into the ministry by befriending him and by dispelling the fear and suspicion from the Christians in Jerusalem. Similarly when pastors join the ministry they need someone who can play the role of Barnabas and dispel prejudice from older workers.

Mentoring and Team Work

After giving Paul a safe landing in Jerusalem, Barnabas invited Paul to team up with him (Acts 11:25-26). Barnabas seems to be the team leader and mentor since his name is consistently mentioned first (vv. 26, 30, 13:2, 7). After Paphos the roles change and Paul assumes a leadership role. If this assumption is correct it shows us that Barnabas recruited and mentored Paul before he trusted him with a leadership position.

High Regard for Church Authority

The church at Antioch was visited by men from Judea who taught that Gentile

converts could not be saved without circumcision. This issue divided the Church and resulted in Paul and Barnabas being requested to go to Jerusalem to seek the counsel of the elders. These two apostles respected the authority of the church. White (1958) stresses,

Christ had now a church as His representative on earth . . . Many have an idea that they are responsible to Christ alone for their light and experience . . . but He (Jesus) respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church. (p. 122)

For this reason when Paul and Barnabas encountered problems in their ministry they went to Jerusalem to seek the wisdom of the elders. Pastors today would do well to follow Paul's example instead of getting stressed with problems and suffering burnout resulting in them dropping from the ministry.

Managing Conflict

On the second missionary journey Barnabas wanted to take Mark but Paul was in disagreement because Mark had deserted them on the first missionary journey. The Bible says, "They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed to Cyprus, but Paul chose Silas and left" (Acts 15:39-40).

This was a constructive way of managing conflict. The two parted ways without prejudicing the cause of God. Many years later Paul writes to Timothy, "Get Mark and bring him with you, because he is helpful to me in my ministry" (2 Tim 4:11). White (1958) tells us, "Under the blessing of God, and the wise training of Barnabas, he developed into a valuable worker" (p. 170). Barnabas mentored Mark until he became such a helpful evangelist. He considered parting company with Paul a better option than writing off a new worker. The conflict helped Mark to make a new beginning in his spiritual journey and to learn from the wisdom and experience of Barnabas.

Paul and Timothy

Paul must have learnt patience and recruitment techniques from Barnabas. In recruiting Timothy he consulted with believers who knew him well as opposed to making a one man decision (Acts 16:1). At the point of recruitment he made an effort to avoid confrontation with the Jews by circumcising the young man.

At Philippi although Timothy was with Paul he is not listed among those who were imprisoned (Acts 16:19, 25). Probably Paul suggested to the authorities not to include this young inexperienced trainee in case he would desert them as Mark once did.

Timothy is referred to as Paul's helper just as Joshua was Moses' aid. (Acts 19:22). As he gained experience we find his title changing from helper to "fellow worker" (Rom 16:21), "my son whom I love" (1 Tim 1:2) and "our brother" (Phlm 1).

After training him Paul does not hesitate to say, "If Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am" (1 Cor 16:10). He is now sent on important errands because he has gained experience in the Lord's service (Phil 2:19-22). In several of Paul's letters Timothy is empowered enough to be treated as co-author of the letters (2 Cor 1:1, Phil 1:1).

As an established pastor he continues to receive counsel from Paul the senior worker on how to run his churches (1 Tim 3:1-15, 2 Tim 2:15, 4:2). Finally when Paul was in prison in Rome he needed the company and support of Timothy (2 Tim 4: 9, 21). It is evident that Paul developed a team of successors that carried on the work after him.

Recruiting and Training for Ministry: The Jesus Model

It is important to consider the way Jesus recruited, trained and empowered His disciples for ministry. Anderson (1979) notes, "There is only one ministry – it is the

ministry of Christ. All other ministry is rooted in this ministry . . .” (p. 137). Ministry does not end with the ascension of Christ because Jesus prayed, “As thou sent me into the world, so I have sent them into the world.” (John 17:18). Our success in ministry is dependent upon heeding to His words, “Without me you can do nothing.” (John 15:5).

Recruitment for Ministry

Spirituality and educational qualifications are major determining factors in recruiting personnel for ministry today. Jesus used a different measure. To the lowly fishermen He commanded, “Come follow me, and I will make you fishers of men” (Matt 4:19). He has the ability to mold people and to help them reach their potential. White (1940) puts it this way, “God takes men as they are, with the human elements in their character, and trains them for His service . . . They are not chosen because they are perfect” (p. 294).

Jeremiah clarifies it further, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations” (Jer 1:5). The text implies that God has a purpose for every human being that He creates. However, His purpose comes to play only if people choose to follow His will.

When He called the twelve they were unlearned but He worked with them until they were qualified. White (1940) continues, “All the disciples had serious faults when Jesus called them to His service . . . They continued to the end . . . to learn the lessons of His life. By beholding Christ, they became transformed in character.” (pp. 295-296).

Training for Ministry

The most powerful textbook that Jesus used in training His disciples was His own life. After training them He gave them a “graduation speech” at the last supper table. He

said to them, “I have set you an example that you should do as I have done for you” (John 13:15). Jesus ‘walked the talk’ (Templar, 2003).

Jesus chose His disciples from different walks of life and trained them for service. The education was so thorough that, “When the disciples came forth from the Savior’s training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus” (White, 1940, p.250). In His school practical lessons were the order of the day. The disciples participated in organizing the people, distributing food (John 6), leading the sick to the Great Physician and sometimes He authorized them to heal the sick (Matt 10). Only after giving them appropriate training was He able to say, “Go and make disciples . . . teaching them to obey everything I have commanded you” (Matt 28:19-20).

Empowering for Ministry

Jesus called, trained and empowered His disciples in work-related abilities before He commissioned them to go and preach the gospel. The empowerment process motivated them and gave them confidence to do the work. In the following paragraphs I want to examine some of the areas in which Jesus empowered the disciples.

Empower Through Education

As iron sharpens iron, Jesus trained sinful human beings and used them to reach humanity. White (1940) asserts, “But these obscure disciples had obtained an education in the highest of all schools. They had sat at the feet of Him who spoke as never man spake” (p. 251). From the school of Christ they learnt public speaking, healing ministry, chairing meetings, cross cultural ministry, writing skills and many other disciplines. In three years they were transformed from ordinary citizens to extraordinary and refined

scholars of the scriptures. All this was attributed to their having spent time with Jesus (Acts 4:13).

Empower Through the Holy Spirit

Acts 1:8 says, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” A few days after this promise was given the Holy Spirit came down upon the apostles and they were able to speak in tongues (Acts 2:4), to baptize thousands of new believers (verse 41) and to heal the sick (Acts 5:15-16). Jesus warned them that they were going to be persecuted because of His name but the Holy Spirit would never leave them alone.

Empower Through Self-Worth

Hoehl (2008) makes the following observation, “Jesus empowered His disciples in John 21:1-25 by building their confidence and enhancing their sense of self-efficacy.” Three times He asked Peter whether he loved Him and three times He “empowers Peter by reinstating him after his denial of Jesus. As Peter affirms his love for the Lord, he is assigned a greater responsibility in advancing God’s kingdom on earth” (p.15). Hoehl continues to say that this “demonstrates Jesus’ desire to give His disciples opportunities to be successful and build their ministerial confidence and self-efficacy” (p. 15).

Jesus went against the tradition of the day when He as a religious teacher chose Matthew a publican to be among the 12. Matthew’s self-worth was restored by the words of Jesus, “For I have not come to call the righteous, but sinners” (Matt 9:13). Hoehl (2008) advises, “Contemporary leaders can benefit from Jesus’ example of developing His disciples’ sense of confidence and self-efficacy” (p. 15).

Empower Through Equipping

Before Jesus left His disciples He promised, “Anyone who has faith in me will do what I have been doing. He will do even greater things than these” (John 14:12). He gave them a feel of what they were capable of doing when empowered by the Holy Spirit. He called the 12 together and gave them authority to preach and to, “Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons” (Matt 10:7-8).

At Pentecost they were given the ability to speak in other tongues (Acts 2:4). In 1Cor 12 Paul talks about different spiritual gifts that the Holy Spirit gives to each one as He sees fit. As part of training Jesus empowered His disciples by equipping them with appropriate gifts for service. Hoehl (2008) adds, “Today’s leaders can certainly implement Jesus’ example to equip, encourage, and support their followers” (p. 16).

Empower Through Prayer

Jesus empowered His disciples by giving them the gift of prayer. His ministry on earth was driven by prayer. He started and ended it with prayer (Matt. 4, John 17). It was His custom to go out “Very early in the morning . . . to a solitary place where He prayed” (Mark 1:35) for Himself, for His disciples and for the church (John 17).

He was transfigured while in prayer (Luke 9:28-29). When asked why His disciples failed to heal a boy who had an evil spirit He remarked, “This kind can come out only by prayer” (Mark. 9:29). Prayer is a legacy which Jesus left with His disciples. He promised, “. . . you will receive whatever you ask for in prayer” (Matt 21:22).

Jesus and the Family

Jesus had strong family ties. He spent about 30 years confined to a family and three years in His public ministry as if to underline how much value He places in family

life. He taught His disciples to address God as “Our Father in Heaven” (Matt 6:9). After He ascended to Heaven the disciples came together to pray along with His mother, and brothers (Acts 1:14). James His brother became the leader of the early church (Acts 15:13). Paul identifies Him as our brother (Heb 2:17) whom we can approach with confidence (Heb 4:16). In Rev 1:5 Jesus calls Himself “the firstborn from the dead.” He goes on to encourage His followers to be faithful and to look forward to a crown of life” (Rev 2:10).

Such assurance is necessary to help today’s spiritual leaders to know that the One who has called them is willing to sustain them through all the challenges of ministry. Further, this teaches contemporary leaders to develop strong family ties, to regard fellow workers as brothers and sisters and to be actively involved in their spiritual formation.

Motivations for Leaving Ministry

Clergy leave ministry for very diverse reasons. This section gives an overview of four Bible characters, those of Elijah, Judas Iscariot, John Mark and Demas and examines the conditions and motivations for their leaving or almost leaving the ministry.

Conflict With Administrators and Depression: The Case of Elijah

Elijah prophesied to the Northern Kingdom of Israel during the reign of Ahab and Jezebel who worshiped Baal in place of God. With courage he pronounced to Ahab the curse of a severe drought from the Lord. After three and a half years Elijah returned to the palace where he ordered the king and all the prophets of Baal to appear on Mt. Carmel. Here the God of Elijah proved by fire that He was the true God. This resulted in the slaughter of 450 prophets of Baal and the falling of heavy rains upon the land (1 Kgs 18:16-45).

Threatened by Jezebel the prophet fled from his post of duty into the wilderness where he prayed that God might take his life (1 Kgs 19:4). After travelling for 40 days and 40 nights he came to Horeb where he told the Lord, “The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too” (1 Kgs 19:10). Three things led Elijah to react that way:

1. At a critical moment of his ministry he lacked support from the king. In place of support he received criticism and threats. Blackaby & Blackaby (2001) remark, “Criticism generally carries more weight with people than praise. Many leaders have actually resigned their positions despite widespread popularity because they grew weary of a handful of unrelenting critics” (p. 247). These authors go on to say that although criticism will visit and hurt every leader no amount of opposition, hardship or sacrifice is sufficient to replace God’s call (pp. 249-250). Lack of support from the king coupled with Israel’s apathy depressed Elijah to the point of wanting to quit and to die. Similarly pastors who lack support from administrators and from the flock get discouraged and distressed to the point of wanting to leave.

2. Fear can destroy the morale of pastors. When his life was threatened Elijah doubted God’s protection and left the ministry. Ellen White (1943) points out, “He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to vindicate the honor of Jehovah” (p. 160). Pastors who succumb to fear cease to be effective.

3. Elijah felt lonely and forsaken. However he was encouraged when God assured him that his ministry was still needed. God visited him at Mount Horeb with

supplies of food and water before re-engaging him. His spirit was revived when he heard that there were 7,000 in Israel who had not worshipped Baal (1 Kgs 19:18). Pastors who are contemplating to leave the ministry can be reclaimed if administrators take time to follow them with words of encouragement.

Wrong Motives for Ministry: The Case of Judas Iscariot

Blackaby & Blackaby (2001) were right when they said, “People who are unable to admit their errors are not qualified to be leaders” (p. 191). The life of Judas is characterized by many mistakes which he made no attempt to correct in spite of Jesus’ efforts to help him to do so. Ellen White (1940) says that Judas volunteered to follow Jesus for wrong motives. Jesus declared His poverty when He said, “The Son of Man has no place to lay his head” (Matt 8:19-20). Judas had two negative motivations:

1. Judas loved position and power. Believing that Jesus was the Messiah he aspired to occupy the top position in His kingdom (White, 1940, pp. 294, 719). He often incited the debates on “Who is the greatest in the kingdom of heaven?” (Matt 18:1). To correct that attitude Jesus said that the greatest in His kingdom must be as humble as a child and a servant of all (Mark 9: 33-37). Whenever Jesus pointed out his defects Judas’ proud and selfish spirit led him to rebel and to follow his own ambitions (White, 1940).

As the treasurer of the twelve He lacked integrity. At the feast in Simon’s house he proposed that Mary’s oil should have been sold and the proceeds given to the poor. John called him a thief because he stole from the money bag (John 12:6). All the attempts by Jesus to help Judas out of his mess were ignored. Instead of surrendering his will fully to Christ as did the rest of the disciples Judas focused on himself and his abilities. The feeling of being the greatest occupied his mind for he considered himself to be wiser than

Christ (White, 1940, p. 719). Little did he realize that leadership is about service and not power or position

2. He looked for an opportunity to betray Jesus for money. He failed to learn that “money is not the most important thing in life. Obeying God’s will is” (Blackaby & Blackaby, 2001, p.243). From the last supper table he went and betrayed Jesus to the chief priests for 30 pieces of silver. When Jesus submitted to the death sentence Judas made a confession and returned the money but this was too late to change anything. His selfish ambition and misguided ministry led to the ultimate drop out – suicide.

Although Jesus clearly read the mind of Judas, He did not repulse him. Instead He gave him a place among the twelve and entrusted him with power to heal the sick and to drive out demons. Like Judas there are pastors who regard themselves wiser than their seniors. Conceited by education they develop an un-teachable spirit until they meet their downfall. If Jesus who knew the end of Judas from the beginning gave him a chance, how much more should mortal administrators be patient with pastors when they err?

Stressed by Hardships in Ministry: The Case of John Mark

During the first missionary journey John Mark accompanied Paul and Barnabas as a helper (Acts 13:5). The following factors stand out in the experience of Barnabas and Mark:

1. He failed to stand hardships. When they got to Perga the young man decided to go back to Jerusalem because he was not mentally prepared for the toilsome journey and for hardships which they encountered on every side. On the second missionary journey Paul was not willing to take John Mark because he had proved to be unreliable and to lack a spirit of self-sacrifice when he deserted them in Pamphylia (Acts 15:38).

Conversely Barnabas wanted to give Mark a second chance because he saw in him some qualities which if developed would make him a useful worker for Christ. He was willing to excuse his lack of experience (White, 1911, p.170). The disagreement caused the two men to separate. Paul took Silas and Barnabas took John Mark.

2. He was given a second chance. After the separation John Mark's name is not mentioned until many years later when Paul wrote to Colossae and to Philemon from prison referring to Mark as his fellow prisoner and worker. During his second imprisonment Paul needed the valuable company of Mark (2 Tim 4:11). Over the years Mark's commitment to ministry deepened. He got to understand that ministry calls for toil and sacrifice and that to follow Christ is infinite gain and to win the world is infinite loss. The change of attitude enabled him to face trials and adversity with faith and courage (White, 1911, p. 455).

It is possible that the church today is losing pastors because no one is willing to give them second chances when they make mistakes. Like Paul some administrators take severe stances when dealing with new pastors. Barnabas whose name means son of encouragement had a different spirit. He placed more value on people than on work. He accommodated Mark and provided the mentoring which he needed as a young pastor. Without this mentoring Mark could have been forgotten. Blackaby & Blackaby (2001, p. 127) describe the ultimate goal of spiritual leadership as, "... to take people from where they are to where God wants them to be." Jesus did the same when He called the disciples from their various professions to God's agenda (Matt 4:19). Kouzes & Posner (2003) put it this way, "The climb to the top is arduous and long. People become exhausted,

frustrated, and disenchanted. They're often tempted to give up. Leaders encourage the heart of their constituents to carry on." (p. 19).

Henry (1706-1721) observes that the church at Antioch appeared to have sided with Paul because they prayed for him and Silas (Acts 15:40) but took no notice of Barnabas and Mark. It is possible that executive committees are too quick to side with administration and to dismiss workers without taking time to listen to them with a view of keeping them in the ministry.

Leaving for Greener Pastures: The Case of Demas

Demas was an associate of Paul during his first Roman imprisonment. The early part of his ministry showed strong commitment to ministry. He identified with Paul the prisoner through whom he sent greetings to the church in Colossae and to Philemon (Col 4:14; Phlm 24). Paul refers to him as a fellow worker (Phlm 24) and lists him alongside Luke his dear friend (Col 4:14). Unfortunately his ministry was short lived.

1. Demas deserted Paul for money. At a time of need he deserted Paul and went to Thessalonica because he loved the world more than his calling (2 Tim 4:10). Like Judas he chose temporal things in place of eternal wealth. Although he had the opportunity to work under Paul, a man of experience he still left the ministry. God's agenda for his life was of less importance to him. Jesus was addressing this problem when He said, "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matt 16:26).

The experience of Demas is a warning to pastors who have divided attention. They love the ministry but they also love the world and everything that it offers. Some

leave after the church has invested a lot of money in them through theological training and mentoring for ministry.

Demas also represents pastors who leave the ministry for greener pastures. Perhaps Paul's words "for Demas, because he loved this world, deserted me" were too blunt. There is no mention of Paul making an effort to help the young man. One wonders if Demas' ministry would have ended differently if he had worked with Barnabas instead of Paul. Lastly, there could be pastors who drop-out due to the meager income which fails to meet their life style expectations. Seminars on personal finance management and better remuneration for pastors could help close the back door.

Conclusion

In this section six major reasons for leaving the ministry stand out. These are lack of support from administrators, fear and depression, loneliness, love for position and power, hardships and love for money. Some of the reasons for leaving are preventable as was the case of Elijah and John Mark. Both these men were given a second chance. Today's administrators can learn precious lessons from the way Jesus treated Judas and how He respected his choices. This information will enrich my research.

CHAPTER III

A REVIEW OF CONTEMPORARY LITERATURE ON THE RETENTION OF PASTORS

Introduction

The intent of this chapter is to present a critical evaluation of literature that is relevant to the retention of pastors. Previous and current research findings on retention of pastors and other related topics will be examined. The literature review uses multiple sources including the electronic data base ABSCO, articles from academic journals, dissertations and books. It addresses six topic areas: challenges facing the call and recruitment of pastors; training, mentoring and orientation for ministry; motivating pastors for ministry; quality of family life for the pastor; conflict management and addressing burnout in ministry.

Different denominations face the challenge of pastors who leave the ministry for diverse reasons. Researchers agree that some leave voluntarily and others involuntarily but for reasons that can be prevented. The top motivating reasons that emerged from a recent research which involved about 900 ex-pastors from five denominations can be classified under: conflict situations, burnout and family problems (Hoge & Wenger, 2005). The results of the research will be discussed alongside other researches in the topics that follow. Different studies show that there is a lot to learn from both current and former pastors if the problem of retention is to be addressed.

Challenges Facing the Call and Recruitment of Pastors

Identifying the Right Candidates

How are pastors called and recruited to the ministry? Who determines their call? How do you identify the right candidates? These are questions which the Adventist Church as an organization needs to address. Schoun (1981) emphasizes that the initial entry period to the career of ministry is the most crucial. It has been noted that effective retention strategies are influenced by an effective selection process where the right people are identified in terms of qualifications, competences and personal traits (Kaye & Jordan-Evans, 2000, pp. 12-13, as cited in Peace, 2008). Hoge & Wenger (2005) encourage all denominations to exercise adequate gate-keeping processes which prevent unfit persons from entering the ministry. Such processes start by ensuring that capable and committed persons are recruited (p. 48). Thoroughness at the recruitment stage is necessary since wrong choices can be a disgrace to the ministry and de-motivate those who are committed.

Ministry as a Calling

Most Protestant denominations share the view that pastors are called by God and that they have a choice to respond positively or negatively to that call (Chang, 2004). Addressing how God shapes the hearts of spiritual leaders McNeal (2000) says that God's call will not grant privileges rather it comes with potential persecution. It entails service and sacrifice. He argues, "Leaders convinced of their call do not easily succumb to disappointments and discouragements" (p. 96). Joining the ministry without receiving a call from God is likely to pose many challenges. Leaders who have a good knowledge of themselves are able to handle God's call the moment it comes.

Working for the church is not necessarily proof of God's call. An attempt to address the question of how God calls individuals was made in chapter two by citing the call of Elisha who immediately ordered his life in harmony with the new assignment. McNeal (2000) makes it clear that the call dynamic is not a human invention. It is initiated and revealed by God. The challenge however is to identify those that God calls into the ministry before the process of recruitment.

A writer on church planting encourages organizations to be cautious in the selection of pastors since they are the catalysts whose responsibility it is to keep the churches alive. Pastors who go through the process of calling, recruiting, training and mentoring are in a better position to stay in the ministry irrespective of hardships and other surprises which they will encounter (Jones, 1976, as cited in Loescher, 2001).

The Pastor's Role in Recruiting for Ministry

One recent study (Branham, 2005) found that the first-year turnover rate for people that join an organization through employee referrals is lower than that of those that join through formal recruiting methods. The reason is that employees tend to be more realistic than advertizing when they describe their workplace. If this analogy were applied to ministry then pastors who are recruited by senior pastors would make informed decisions which would increase the chances of retaining them. The Clergy Shortage Study (Klaas & Klaas, 1997, as cited in Rugenstein, 2004) reported that local pastors are the best recruiters of future pastors provided they have strong relationships with their flock. They also discovered that struggling and burned-out pastors are neither the best people to recruit their own children nor do they provide an effective role model for recruiting future pastors from their flock.

A study of ex-pastors by Jud, Mills, and Burch (as cited in Schoun, 1981) revealed that 30 percent of those who exit did so in the first six years of joining the ministry. A similar study by Wadsworth (as cited in Schoun, 1981) discovered that on average pastors leave for secular employment after serving for three years and eight months (p. 47). This entry period deserves special attention since according to Schoun it is marked with various stresses, cultural shock, fear and frustration. Hoge & Wenger (2005) say that all denominations desire to recruit capable and committed persons for ministry and to provide effective training. Unfortunately because of the human element sometimes mistakes are made and wrong people who see ministry as a career and not a call are recruited. To address the challenge of recruitment there is need to introduce effective gate-keeping systems.

In the Bible Elisha was recruited by Elijah, Nathaniel by Philip and Paul by Barnabas. These examples suggest that God extends the call and decides on the mission before He uses human instruments to recruit people. McNeal (2000) says that leaders are not developed in isolation. They are called from a community which plays a role in their shaping and development. Community includes family of origin, fellow church members and friends. God's call may come privately but it is validated publicly through these different communities.

In line with this thinking Warren (2002) says that human beings are not mass produced without thought. Each person is one of a kind and was made by God for a special ministry. Without this knowledge life is meaningless and unbearable. Blackaby & Blackaby (2004) drew a contrast between secular and spiritual leadership. They say that secular leadership is something which people aspire to but spiritual leadership is assigned

by God. While in the secular world people seek to impress their employers in the ministry they work to glorify God. Secular leaders will use their work and academic experience to get solutions, in the ministry God is the solution.

Roberts (2000) stresses that God chooses whom He will irrespective of whether they have college or seminary qualifications (Ministry, p. 22). McCullough (2000) a long time president of a theological seminary adds that the selection process would do well to start before individuals are sent to the Seminary. Both the called and those that recruit need to subject themselves to divine guidance.

Evans Muvuti (personal communication, June 9, 2010) the president of the Zimbabwe Union Conference referred to a time (up to the late 1980's) when Solusi University did not admit applicants for the theology program unless they were recommended by the conference. The policy included self sponsored students who intended to work for the church upon graduation.

Training, Mentoring/Coaching and Orientation for Ministry

If the church is to be healthy it needs pastors who are well trained and who are committed to their calling. On the other hand pastors need good mentoring and orientation to ministry in order to thrive. Therefore each contributes to the well-being of the other (Mennonite Church, 2007).

Training

Employers have high expectations of graduates from the seminary. In their study Hoge & Wenger (1999) asked pastors for recommendations to help their denominations in the area of retention. Their first recommendation was for seminaries to provide more practical training and less theology to students in order to prepare them for realities of

ministry. A 2007 survey of pastors going back to 1975 recommended that training institutions be encouraged to include competencies which address current issues that pastors are least trained in. These competencies include developing leaders, delegating, family life, conflict management, dealing with emotions and ministry to women and to singles. Ongoing professional development courses could be arranged to address such needs (Mennonite Church, 2009).

McCullough (2000) mentions three things which seminary education cannot do:

- (1) Four years of seminary education are too short to transform any person; (2) it does not instill spiritual gifts to students. Instead it helps to polish the gifts they already have;
- (3) The time is not enough to teach all that needs to be taught. However it provides the fundamental knowledge and skills upon which pastors will continue to build throughout their ministry (p. 24).

Researchers popularly support the belief that study facilitates career change and is therefore detrimental to ministry (Jud et al, 1970 as cited in Ballis, 1999). Table 1 below shows that 32 percent of continuing pastors had no professional qualifications whereas only eight percent of those that left had no professional qualifications. Seventy percent of leavers had bachelor's degrees as opposed to 53 percent of stayers in the same category. It is significant that eight percent of leavers had doctoral degrees while none of the continuing pastors had this level of education (p. 32). These comparisons support the findings of research that study affects the retention of pastors. However, I differ with this conclusion. These researchers should have sought to discover the reasons behind pastors with doctoral degrees leaving.

Table 1

Educational Qualifications of Leavers and Stayers

Academic Qualifications	Leavers %	Stayers %
No Qualifications	8	32
B.A. (Th.) L. Th.	70	53
Graduate Diploma	4	3
M.A., MDiv., B.D.	10	12
PhD., D.Th.	8	-

Mentoring

Pastors like emerging adults do not thrive in a vacuum. They need to be given space to discover themselves and develop through a mentoring relationship. One survey reported that 80 percent of employees that received coaching from their supervisors showed strong commitment to their organizations versus 46 percent who received no coaching (Branham, 2005, p. 73). Another study identified several significant areas of intervention which ministers needed from their denominations. One of these involves ongoing support through bonding new pastors with experienced pastors (Hoge & Wenger, 2005).

New pastors need mentors whom they can approach and say, "I don't get this, what am I supposed to do? It's my first funeral," (Hoge & Wenger, p. 203). Branham (2005) tells us that mentoring has the potential of developing future leaders and enhancing the retention of employees at all levels. Seventy seven percent of the companies that implemented mentoring programs have found them to be effective in increasing employee retention (p. 108). He goes on to say that coaching and feedback

help employees to know where the organization is going, how it plans to get there, what is expected of them and how they are performing (p. 73).

If pastors start work without proper mentoring they are likely to be overwhelmed with the challenges of work to the point of dropping out. Mentoring is part of training for ministry. Conference administrators would do well to organize this for all pastors immediately after they are assigned districts. Moore (2008) stresses, "Mentoring is the most fruitful, impacting commitment to others I've ever undertaken."

A Trans-Orange Conference Model (South Africa)

Phineas Rapitsi (personal communication, May 29, 2010) of Trans-Orange Conference (TOC) in South Africa which shares the border with Botswana shared with me that he supervises a big district with four pastors working under him. Each pastor overlooks an average of ten churches. These pastors look up to him as mentor and senior pastor who acts as a buffer between them and Conference administrators. Besides going to him for counsel and guidance they have regular meetings together as a group where they discuss issues pertaining to their district. Further, this reduces friction between pastors and administrators. The TOC set up such districts throughout its territory. A similar arrangement could be organized by the conferences in Botswana for pastors who are new in the ministry.

An examination of retention studies in other professions is helpful. Nursing has been the focus of such studies; 61% of newly graduated nurses leave during their first year (Cronin-Stubbs, 1977, as cited in Pyeatt, 2006). Studies show that the introduction of preceptors (a form of mentor) in orientation programs improved retention and increased job satisfaction (Mackey, 1988, as cited in Pyeatt, 2006). Mentoring has been

reported to improve retention of school teachers in a study conducted during their first year of practice (Whitaker, 2001, as cited in Pyeatt, 2006). The results revealed a significant increase of job satisfaction after mentoring was introduced. Studies have attributed the retention rates in military personnel to mentoring. It is also reported that medical service corps officers who were mentored by a superior reported their intention to remain on active duty (U.S. Navy, 1977, as cited in Pyeatt, 2006).

Reference has already been made to a study of ex-pastors (Jud, Mills, and Burch, 1970, as cited in Schoun, 1981) which discovered that 30% of those who dropped out did so in the first six years. At the entry point into the ministry pastors need mentors who work as key resource persons to help them process decisions that affect their future. Mentors can help improve the retention rate of pastors if they engage in narrowing the gap between new pastors and the challenges of ministry during this forming stage. Drennan and Ma (2008) wrote, "Emerging adults long for mentors who will help them process who they are and how they are uniquely gifted" (p.15). In a mentoring relationship the client has the opportunity to interact with someone who is willing to share the wisdom and experience gained from their journey. In the process the client feels understood and is able to share struggles, questions, and discoveries without fear of judgment.

Whitworth, K. Kimsey-House, H. Kimsey-House and Sandahl (2007) help us to appreciate the important role that coaching plays on employees (mentoring and coaching will be used interchangeably in this paper). They say that coaches seek to empower their clients to make important choices and to find their own answers to life situations. They want to see them grow until they reach their potential in articulating their dreams, desires

and aspirations and to move forward until they realize those dreams. In an article entitled “Reshaping an Industry” published in the *Harvard Business Review* (1998) Augustine wrote, “Sometimes the best way to think outside the box is to listen to someone who is outside the box” (p. 174). This is the role which a good coach plays to the pastor.

Orientation

Before identifying the reasons for pastors leaving local church ministry it is important to establish whether they got the right orientation at the point of joining the ministry. Orientation helps to dispel cultural shock. The pastoral profession has multiple functions. Dempsey (as cited in Ballis, 1999) says that the average pastor is expected to preach inspiring sermons, to be above reproach in his personal behavior and administration, to ensure that there is money to meet local church commitments and not to challenge the domineering attitude of local church leaders.

Few if any other professions are bombarded with such a diversity of functions. Hence the need for proper orientation at the entry point. Many young pastors join the ministry with the idea that they can only work 40 hours per week and never after hours or during week-ends. They get shocked when they are confronted with the reality that ministry is a 24/7 profession. Then there are those who treat ministry as a profession rather than a calling, and expect to move up the ladder of promotion when they do a good job (Hoge & Wenger, 2005). Orientation needs to be extended to the pastor’s spouse who is expected to gladly share her husband with the church, to entertain guests and church members in her home, to be available for any requests extended to her and to resign her paid job in order to labor without pay alongside her husband (Ballis, 1999).

Worker Retention in Southern Africa

A paper that was commissioned by the Regional Network for Equity in Health in East and Southern Africa (EQUINET) in co-operation with the East, Central and Southern African Health Community (ECSA-HC) to evaluate health workers in order to retain them in the health system is very helpful in this study (Dambisya, 2007). The research seeks to investigate how non-financial incentives impact on the retention of workers. It reviews published literature on health worker retention and provides a critical analysis of evidence regarding the use of non-financial incentives in 16 countries in east and southern Africa which include Angola, Botswana, DRC, Kenya, Malawi, Mozambique, Namibia, South Africa, Tanzania, Zambia and Zimbabwe. A few of these countries share borders and similar socio-economic factors with Botswana. Table 2 summarizes some of the incentives that are offered to health workers in these countries.

The report provides evidence from other studies (Kanfer, 1999; Awases, Gbary, Nyoni & Chitura, 2004; Dielem, Coung, Anh & Martineau, 2003; Luoma, 2006 as cited in Dambisya, 2007) which suggest that quality health delivery depends greatly on highly motivated health workers who decide to stay at their work stations because they have job satisfaction. The crisis in these countries is that there are inadequate numbers of health workers resulting from the unplanned brain drain due to both regional and international migration. Further, health workers get low salaries, unsafe work environments, poor quality education and training. To counter this crisis the affected countries have come up with measures that aim at both retention and increased production.

Table 2

Types of Incentives Used for Health Workers in ESA Countries

	Training & career path measures	Social needs support	Working conditions	HR & personnel management systems	Health & ART access	Financial: Salary top-ups & allowances
Botswana	x		x	x	x	x
Malawi	x	x	x	x	x	x
Mozambique	x	x	x	x	x	x
Namibia	x			x		x
South Africa	x		x	x	x	x
Tanzania	x	x		x		x
Zambia	x	x	x	x	x	x
Zimbabwe	x	x	x	x		x

One of these measures is to offer incentives that attract health workers to stay. They are intended to motivate health workers to perform better and stay in the job through better job satisfaction (Zurn, Dolea and Stilwell, 2004 as cited in Dambisya, 2007). Incentives can be either financial or non-financial. Financial incentives include salary, pension, allowances for accommodation and travel, childcare, clothing, meal subsidies and medical needs. Non-financial incentives include holidays, flexible working hours, training opportunities and study leave. The researchers say that enhanced motivation of workers leads to improved performance, while increased job satisfaction results in low turnover (Luoma, 2006 as cited in Dambisya, 2007).

The following is a summary of the problems and incentives which are given in five different countries:

1. **Botswana** does not have a medical school to train doctors so it relies on its nursing staff. The Government of Botswana has taken initiatives which include the upgrading of hospitals and health training institutions to improve the working

environment, welfare of workers and the quality of services rendered. It provides more than 80% of all health services and finances more than 90% of all health care. Both nurses and doctors get overtime pay. The government sends students abroad for medical training on full government sponsorship.

2. **Malawi** has faced poor retention of staff, out-migration to the United Kingdom, poor working conditions and poor conditions of service. As incentives Malawi health workers receive a professional allowance on top of basic salary, free housing, allows health workers to enhance their income through dual practice, gives free meals while on duty and provides transportation for shopping. Instead of posting midwives to rural areas they rotate them between urban and rural facilities.

3. **Namibia** which has a well-functioning health system has a challenge of low numbers of health workers due to lack of training facilities and non availability of health workers in rural areas. The government gives good work benefits which include pension scheme, subsidized house-ownership schemes and car ownership schemes. It plans to set up performance appraisal systems in order to motivate all public servants.

4. **South Africa** has significant disparities in the distribution of health workers between rural and urban areas. Further its health workers migrate to UK, Australia and New Zealand. To counter this it has introduced increased salaries in scarce skills and rural allowances for doctors. Some hospitals have started to sponsor students from rural areas for health professional courses provided they return to serve their home areas after their studies. It is also considering giving better and longer leave benefits to health workers and greater recognition for rural doctors.

5. **Zambia** has a shortage of doctors and other health professionals resulting in

many rural hospitals operating with only 35-50% of their established levels. The government has introduced various retention initiatives for doctors in rural areas which include a monthly hardship allowance, loans to health workers and education for up to four children. In some districts they recognize workers who perform well and most improved health centers by giving awards such as trophies and plaques. Such non-financial incentives are said to be more motivating and less controversial than financial ones (Furth, 2005 as cited in Dambisya, 2007). According to Times of Zambia (28 December, 2006 as cited in Dambisya, 2007) medical doctors that left the country for better jobs abroad have started coming back following the improved working conditions.

The researchers quote Delamalle (2004 as cited in Dambisya, 2007) who observed that any country's political and economic situation will affect its health system in various ways. The long term stability in Botswana and Tanzania provide long term planning for health workforce planning and for external funding while inflationary economic environments such as Zimbabwe pose challenges that affect domestic planning and external funding. The researchers also take note of Caffery and Frelick's (2006, as cited in Dambisya) observation that there is no 'one size fits all' approach to health worker retention in the region. It appears that the best retention strategies are those that combine both financial and non-financial incentives. In addition to such incentives it is important to send out signals that health workers are valued employees. There is need for constant reviewing of retention strategies.

Since pastors in Botswana live in similar political, economic and social environment as health workers some of the initiatives and incentives that different countries in the region used to improve retention of health workers could be tried on

pastors. The above report suggests that there is need for multiple retention initiatives and constant reviewing of the situation.

Motivating Pastors for Ministry

Pastors are some of the most difficult people to motivate because of the different stressors which they encounter in their work. Blizzard (as cited in Schoun, 1981) discovered that ministers were caught in a conflict of roles. He reduced the many tasks of a minister to six basic roles: preacher, pastor, priest, teacher, organizer, and administrator. This order reflected the ministry priorities as learnt from the seminary. The minister's dilemma as discovered by Blizzard was that in reality administration took the most time irrespective of how different the ministers tried to be. Since the Blizzard report multiple studies in role conflict in the ministry have been conducted (Jud, et al., 1970; Mills and Koval, 1971; Smith, 1973, as cited in Schoun, 1981).

A recent survey (Saratoga, 1996 to 2003, as cited in Branham, 2005) involving former employees who voluntarily left 18 different organizations rated the responses to the question "Why did you leave?" as follows: 13% lacked support by supervisor; 12% compensation; 9% supervisor lacked leadership skills; 6% work hours were undesirable; 4% lack of recognition; 3% poor working conditions. Surprisingly benefits come right at the bottom of this list with 1%.

It is clear from the above survey that administrators can address most reasons for leaving. The paragraphs that follow examine areas that need to be addressed in order to make the ministry enjoyable and rewarding to pastoral families.

Expectations

Several studies revealed that church members, the community and administrators have too many expectations from the pastor and his family. Pastor's wives are expected to assume certain duties in the church which include attending all church services, providing leadership roles in women's organizations and entertaining guests in their homes. The pastor's family is expected to have the highest Christian standards. Church members want the pastor to share his time between them and his family (Mace & Mace, 1982; Douglas, 1965, as cited in Rugenstein, 2004).

Such unrealistic expectations can demoralize and frustrate pastors especially if they fail to seek outside help for fear of being judged negatively. A task force assigned by the Presbyterian Church (2004) reported that pastors also have unrealistic expectations especially at the point of entry. If these are not met they get demoralized.

Compensation

Branham (2005) urges that one of the first laws of employee retention is to set the wage factor above what the market pays for similar jobs. Although pastors are among the most educated people in the community they are among the lowest paid workers if compared to people with similar academic qualifications. Low salaries result in financial constraints which can significantly stress clergy families (Mace & Mace, 1982, as cited in Rugenstein, 2004). Pressure mounts on the wife who is often blamed for being a poor manager of family resources (Rubin, 1976 as cited in Rugenstein, 2004). Barna (as cited in Rugenstein, 2004) reported that the average pastor in America was a married, highly educated man who was loyal to both his spouse and denomination and who earned an average income in spite of their education and professional experience. While 90 percent

of the pastors have college degrees only 20 percent of church members have degrees. The Presbyterian Church (2004) report recommends good remuneration for pastors to enable them to live the same life style as does the average members of their congregations.

Although a good remuneration package is a motivator it contributes very little to the reasons for leaving the ministry. The Saratoga Report (as cited in Branham, 2005) stated that pay is not the primary reason for workers to move from one organization to another. Less than 20 percent of workers who leave any given company do so for better pay. The same study reported that although 89 percent of managers believe employees leave for more money 88 percent of employees leave for reasons other than money (Branham, 2005). Putzier (as cited in Branham, 2005) adds that people who love their work, their boss and their company rarely leave their jobs (p.25).

Feelings of Loneliness and Isolation

Pastors need friends with whom they can unload without fear of recrimination. Unfortunately they lack stable friendships because of frequent transfers. Houts (as cited in Rugenstein, 2004) states that clergy are, “often treated as misfits, wallflowers, or china dolls” (p. 19). Frame & Sheehan’s (as cited in Rugenstein, 2004) work found that pastors lacked personal friends, suffered from feelings of loneliness and isolation related to moving, lacked support from their spouses, and were negatively affected by the indifferent or disciplinarian attitudes of their administrators. Despite the pressures of ministry pastors are to strive for intimacy with their spouses. Intimacy in marriage goes a long way to dispel loneliness.

Church Problems

Various church problems force pastors to cry out to God, "Carest thou not that we perish?" (Mk4:38). Pastors need support from their administrators and from church members. Dittes (as cited in Schoun, 1981) says, "People do not always act like a church. They often rebuff, repudiate or grieve the minister. But then, if the people were a church, there would be no need of a ministry." So, Dittes says, "We must continue to work in the grief" (p. 37). Many pastors experience opposition from church members and they face the challenge of working with volunteers because they do not have the authority to hire, fire or pay them (Schoun, 1981). A study reported that 19 percent of Adventist ministers expressed that they are often required to promote programs which they dislike and to use methods they do not approve (Dudley and Cummings, 1982).

Personal Issues

Pastors struggle with personal issues which are unique to their profession. They are exposed to sexual temptations while counseling and working with women. Some suffer from low self-esteem and from the struggle for self-actualization. Then there are those who resist transfers due to family considerations such as spouse employment. Some of their spouses earn twice their salaries (Brown, as cited in Schoun, 1981). Issues affecting transfer need to be looked into.

Appreciation

Branham (2005) tells us that it is important to recognize, thank and appreciate workers for their contributions right from the time they join the organization. In a recent study, 78 percent of employees expressed that it was extremely important for managers to recognize them. Kouzes & Posner (2003) assert that tangible awards such as certificates

and verbal recognition of performance like praise and the inexpensive “thank you” are significant forms of worker recognition. According to Kouzes & Posner such rewards are more important than salary and fringe benefits in improving job satisfaction, retention, performance and commitment (pp. 333-334).

It is important for administrators to evaluate pastors annually. Survey results found that insufficient feedback from supervisors was the number one cause of performance problems in 60 percent of companies (Branham, 2005). Morgan and Steven (2005) say that workers get motivated when they are praised and affirmed. Further, workers feel needed if leaders take time to commend them when they do well (Gangel & Canine, 2002). This needs tried on pastors in Botswana.

Research (Branham, 2005) found that regular employee surveys boost their morale especially if their ideas and suggestions are respected and acted upon. Another motivator is giving employees the right tools and resources for work. One employee that was interviewed said that in two years she had been thanked more at her new work place than at three companies which employed her for the past nine years. Branham suggests an ideal branding strategy for employers of choice which is known for having a high-performance and high-caring culture (see table 3). High-caring cultures regard employees as people who have basic human needs and varying family situations (p. 159). This model needs to be experimented on pastors.

Relationships

Relationships are the glue that binds people to workplaces. Branham heard employees say to their colleagues, “You people are what’s keeping me here.” His research shows that employees who relate well to coworkers have a strong commitment

Table 3

Your Culture Equals Your Employment Brand

High Performance Low Caring	High Performance High Caring
Low Performance Low Caring	Low Performance High Caring

to the organization. One of the basic needs on Maslow's triangle is the need for belonging.

In another survey (Dudley & Cummings, 1982) pastors were asked to name areas that frustrated and disappointed them the most in ministry. The common areas were: administrative work, dealing with members' problems, poor inter-relationships between members. These are sources of low morale among pastors.

In the same research pastors were asked to name the changes which they liked to see in the ministry. They expressed that they would like to improve relationships with conference leadership and to get their support when they are in problems (Dudley & Cummings, 1982).

A similar study by Forney (as cited in Schoun, 1981) found that negative administrator-pastor relationships influenced more pastors to leave the ministry than minister-congregation relationships. Schoun says that pressure to reach set goals among pastors fueled competition for the top position. This results in poor relationships and lack of support for one another.

Quality of Family Life for the Pastor

The Effect of Transfers

Pastoral families need to be helped to cope with the pressures of ministry if they are to remain intact and established in the work. Frequently the pastor's family is transferred from one church to the other where they experience new people, new houses, new doctors, new schools and new shops (Croft, 2006, p.17). Some people take up to six months to settle down and to gain new friends. This lack of belonging can be stressful to pastoral families.

Retention problems surface from the examination of pastors' families. It has been reported that family related problems are the primary reason why clergy leave ministry early (Jud, Mills, & Burch, 1970, as cited in Schoun, 1981). In other professions marital problems do not threaten the job of employees. McNeal (2006) points out that an unhealthy marriage depletes the emotional life of the pastor to the extent of affecting his leadership. He advises pastors to strive for intimacy with their spouses.

Pastor's Spouse

Dempsey (as cited in Ballis, 1999) who studied the lives of pastor's wives reported that they work closely with their husbands as sermon critics, confidantes and sources of support and reassurance in difficult situations. White (1948b) says that the pastor's wife is a sister laborer who should accompany her husband and help him in the work of saving souls. She can reach sisters that the minister cannot.

Pastor's Children

While the work of ministry is important it is improper for the pastor to lose his family while trying to win the world. White (1952) says, "Ministers' children are in some cases the most neglected children in the world, for the reason that the father is with them but little, and they are left to choose their own employment and amusement" (p. 354). She adds that the pastor is accountable to God about his children because he was responsible for bringing them into the world. McNeal (2006) says that God's first assignment to the pastor is his family. Research has it that pastors who left due to sexual misconduct also spent very little time with their children (Hoge & Wenger (2005).

Time for the Family

All ministers need to learn the skill of time management in order to set aside quality time to spend with their families. Some of the major marital problems emanate from the quality of life in the pastor's family. Hoge & Wenger (2005) interviewed pastors who left due to sexual misconduct. Many said that their spouses had expressed resentment over the amount of time they spent in their ministry. A pastor who resigned as a result of sexual misconduct reported in an interview that the major reason his spouse filed for divorce was that she was tired of his "mistress" – which was the church. An ex-pastor's wife that was interviewed by Ballis (1999) reported that the only time she had with her husband was at eleven at night when he came home. Hoge & Wenger (2005) found that 75 percent of those who left due to sexual misconduct indicated that they were lonely and isolated.

Blanchard (as cited in Ballis, 1999) reports, "the most consistent feature differentiating leavers and stayers is the wife's opinion of the pastorate" (p. 159). Jud et

al. (as cited in Ballis, 1999) adds that the pastor's family and his profession are "inextricably intertwined" (p. 160). In 1960 Jud et al (as cited in Ballis, 1999) interviewed 131 ex-pastors. Nineteen percent attributed their exit to marital and family problems. According to Ballis (1999) researchers are generally agreed that ministers who survive in ministry have "happier marriages and supportive wives" and that non-supportive wives are among the major causes for pastors leaving the ministry (p. 160). This needs to be investigated in Botswana.

According to Moore (2008), "Moral impurity is a third plague that strikes pastors, leaving them unfit for spiritual leadership." He refers to a recent *Leadership Journal* (1999) poll of pastors where 18 percent of those surveyed admitted to sexual immorality, 12 percent of these admitted to adultery, six percent more had engaged in other immoral activities which means that one pastor in every five has a major moral problem.

Swenson (2004) proposes a prescription for a healthy family life. He says that people need to leave a margin for rest and for relationships. He describes margin as the space between people's loads and their limits (p. 69). Those who overload their lives with work deprive their spouses of the quality time vital for healthy marriages.

Webb (2005) has suggested that each day can be divided into three parts: morning, afternoon and evening and that one of these periods should be spent at home. Time dedicated to home should not be spent on ministry work. He goes on to propose that a full day each week should be set aside for personal and family activities (p. 21). Such activities could include nature walks, games, and taking time to sit together and reflect on marriage highlights. This is therapeutic to the life of the family (Yeagley, 2000,

pp. 6-7). The role of pastor's spouses in ministry and the time which pastors spend with their families need to be looked at.

The Pastor and Conflict Management

Conflicts are common in pastoral ministry. Kirkland (as cited in Gangel and Canine, 2002) observes that the church lives in a world of conflict. Since mishandling conflicts can cause havoc it is incumbent upon the clergy to acquire skills of resolving them. Kale (2003) says that conflicts traumatize the lives of people. They bring confusion to the minds of children and young Christians and can affect the community at large.

Preston (1999) adds, "Church conflict can deeply wound a pastor's wife, sometimes irrevocably . . . She is hurting, her husband is hurting, and neither can help the other" (p.92). This is to be expected in a church setting because people come with different views and from different backgrounds. Contrary to popular opinion, conflict is not necessarily a sign of weakness but a normal part of all human organizations. The good news is that well-managed conflict can lead to constructive growth and change in the church (Kale, 2003).

A study of ex-pastors (Hoge & Wenger, 2005) came out with multiple motivations for their exiting. Conflict ranked highest with 27 percent among ministers who left involuntarily. The researchers divided conflict into two types: conflict with church members - 17 percent and conflict with denominational officials - 10 percent. Conflict with church members pushed more pastors out of the ministry than conflict with administrators. The situation in Botswana will be examined.

Researchers have found that conflict with church members does not emanate from doctrinal differences but from trivial issues. An interview with former pastors listed the top five major causes of conflict in their churches as pastoral leadership style, finances, changes in the style of worship, conflicts among clergy and new building projects. A similar interview with a control group of currently serving senior pastors produced similar results (Hoge & Wenger, 2005).

Saratoga's surveys (Branham, 2005) reported the following issues that workers find most troubling about senior leaders in their organizations: lack of integrity, unapproachable, self-interest, lack of appreciation for workers, mismanagement of change and poor communication. It also disclosed that 70 percent of the reasons that lead to voluntary departures by employees are related to factors that can be resolved by administrators. "People join companies, but they leave managers" (p. 27). Ex-pastors interviewed by Ballis (1999) said that conference presidents treated them as subordinates and meetings with them were confrontational. From time to time they were called to defend accusations from church members. Only 33 percent discussed their problems with administrators. The rest, 63 percent turned to their fellow pastors for help.

When pastors are in conflicts they need support and encouragement especially from their administrators. Where such support is not available pastors feel betrayed and often times opt out. A pastor who was dismissed for sexual misconduct reported that during some stressful moments in his ministry he had neither encouragement nor support from anyone. He ended up having an affair with the only person who cared to listen (Hoge & Wenger, 2005). Giving audience to pastors when they are in conflict can help improve retention.

VanDenburgh (2006) mentions the following possible causes of conflict: family problems, a theological conflict, a challenge to the pastor's leadership, a committee meeting gone sour, a power play and interpersonal conflicts. He says that it is human tendency to feel personally threatened and vulnerable when confronted by conflict. He proposes helpful ways of responding to conflict situations. Four of these are: 1) Keep your mouth closed and listen carefully. Seek to understand rather than to be understood. 2) You are not the first pastor to be criticized neither will you be the last. Concentrate on what you can learn from the crisis. 3) Don't try to control everything. Even God has given people the freedom of choice. 4) Don't distance yourself from people especially those who have hurt you. Instead, spend time with them (pp. 20-21).

He goes on to suggest that when in conflict stay optimistic. People who oppose you are not necessarily evil. They just have a different point of view. To change people's attitude towards you do your best to empower others including your opponents. Apologize for hurting someone with your words. A living connection with the Lord can help pastors to cope with any negative situation in ministry.

Addressing Burnout in Ministry

Burnout is among the highest causes of pastors leaving ministry. Croft (2006, p.17) notes that 80 percent of pastors in the United States are depressed and 40 percent suffer from burnout and unrealistic expectations. Edelwich (as cited in Schoun, 1981) defines burnout as, "... a progressive loss of idealism, energy, and purpose experienced by people in the helping professions as a result of the conditions of their work." Other factors that lead to this condition include client overload and overwork (p. 45).

Freudenberger, (1980, as cited in Shoun, 1981) says, "A burnout is someone in a state of

fatigue or frustration brought about by devotion to a cause, way of life, or relationship that failed to produce the expected reward” (p. 45).

Edgar Mills (1969, as cited in Chung, 2004) conducted a study on why clergy leave the ministry. He sampled 60 former and current United Presbyterian pastors within four groups which included those who moved from the ministry to secular work. Four out of fifteen clergy in this group listed restlessness and hopelessness as dominant causes for leaving. In 1994 the Hartford Study of ordained pastors (Zikmund, Lummis et al, 1998, as cited in Chung, 2004) surveyed about 4,500 clergy from 15 denominations. The results of the study indicated that the major reasons for leaving ministry are discouragement and depression in their work. These factors lead to burnout.

A study of former and current pastors carried out by Hoge & Wenger (2005) revealed that difficulties in congregations were the major causes of stress resulting in pastors exiting. These researchers suggest that many stress related problems build up over time and if left unresolved at their early stages develop into major crisis resulting in pastors exiting. An extensive study of exit interviews that were carried out by the Saratoga Institute lists several factors that contribute to current levels of employee stress. These include overwork, personality conflicts and harassment. Employees can get stressed when their employers downsize the workforce without proportionately reducing the work to be done (Branham, 2005). Pastoring large districts can be stressful resulting in burnout and exiting.

Moore (2008) says that stress is the major contributing reason for pastors leaving ministry. A psychologist (Blackmon's, 1999, as cited in Moore 2008) stated that Pastors are the most occupationally frustrated group in America. About 75 percent of pastors go

through a period of stress so great that they consider quitting the ministry; 35 to 40 percent actually do. Incidents of mental breakdown are so high that insurance companies charge about four percent extra to cover church staff members compared to employees in other professions.

Pastors are called to fill different roles almost at the same time. They encounter difficulties every day. In a single week they deal with cases of divorce, suicide, fatal accidents, members undergoing surgery in hospital and overseeing financial matters involving church and school projects (Kilmer, 1996, p. 20). This is stressful and could be the root cause for leaving the ministry.

While the pastor is likely to be stressed by the nature of his work the congregation may be in a worse situation. Yeagley (2007) observes, "Church members are bombarded every day of the work week by demanding supervisors or customers. Cars break down, water heaters leak, children get into trouble, jobs are lost, tax bills go up, and marriages can be in turmoil" (p. 26). The preacher is expected to know what the flock is going through in order to provide appropriate spiritual nutrition from the pulpit. Failing to meet the expectations of the flock can be depressing and stressful.

Since the 1950s when the first research on Protestant ministers was conducted it has repeatedly been found that ministers spend more time on administrative responsibilities than on their core calling tasks like preaching, teaching and pastoral ministry. The problem of being forced to do tasks which are outside one's professional skill bedevils all professionals and depresses their morale. Ex-pastors were asked to tell how much time they spent on preaching, teaching, pastoral care and administration. Eight percent said that they spent more time in preaching than ideal while 49 percent spent less.

In teaching 10 percent spent more time than ideal while 50 percent spent less. In pastoral care 24 percent said the time spent was more than ideal while 34 percent said it was less. In administration the opposite was true. Sixty four percent said the actual time spent was more than the ideal while eight percent said it was less (see Table 4 below). The gap between the actual time spent doing these other things and what the pastor would ideally want to do is a problem which contributes to burnout significantly (Hoge and Wenger 2005, p. 118).

Klaas & Klaas (as cited in Rugenstein, 2004) reported other situations that affect the retention of pastors. These include mismatching of pastors and congregations, lack of support from family members and clergy income. They say that burnout is a result of many such circumstances which militate against the success of pastors. Another survey observed that pastors desire to be appreciated failing which the ‘burn’ in burnout begins. The results of burnout include fatigue, headaches, short temper, drug dependence, withdrawal, depression, self-blame, loss of faith and loss of meaning (Grosch and Olsen, 1994, as cited in Rugenstein, 2004, p. 11).

Table 4

The % of Actual Time Spent on Four Ministry Tasks Differed From the Ideal Time

Time Spent	More Than Ideal %	Less Than Ideal %
Preaching & Study	8	49
Teaching & Teaching	10	50
Pastoral Care & Visitation	24	34
Administration & Meetings	64	8

Once the underlying causes of burnout are addressed the pastor can be helped to appreciate his work and lead a normal life. The Bible is a rich resource for addressing various problems that pastors encounter. It contains principles that are therapeutic to the stressed.

Conclusion

This chapter makes it clear that pastors need support systems that will help them to cope with the pressures of their calling. If pastors in the Botswana Union are to be retained a proper study needs to be conducted in order to identify the causes for their leaving the ministry and to develop a program to retain them.

CHAPTER IV

FINDINGS

Introduction

This study was conducted to determine the motivations behind frontline pastors leaving the ministry in the Seventh-day Adventist Church in Botswana with a view of developing a retention program for pastors. I used mixed methodology in the study. The findings presented in this chapter are based on the survey that I conducted from March to September 2009. The survey instruments were approved by the Institutional Review Board (IRB) before the research was conducted. In this chapter research questions are followed with the findings and supported by data analysis.

Pastors That Served in Botswana Union

Before engaging in the study I took time to gather names of all the pastors that served in the Botswana Union territory in different capacities from 1930 when the work was first organized to 2009. Retired pastors Jackson Mdhuli who joined the ministry in the 1960's and Adrian Mpofu a long time administrator in Botswana were helpful in providing names of the early pioneers. Appendix A provides the comprehensive list of pastors that served the church in different periods. Pastors who served from 1930 to 1970 are grouped into one period. Thereafter they are grouped into 10 year periods. The names of those who left the ministry either through dismissal or voluntarily are highlighted and italicized. The number of pastors who left during each period is expressed as a

percentage of the total for that period. The percentages are shown at the top of each period. The period 1930 to 1970 shows the highest retention levels of pastors with a loss of only 3.2%. It is important to note that during this period missionaries administered the work. During the 1970 to 1980 period 21% left the ministry and 10.6% left between 1980 and 1990. The period 1990 to 2000 suffered the greatest loss of 26.6%. The main focus of this study is the period 2000 to 2009 which lost 11.3%. However for the sake of being practical the study goes back to 1996. This period also lost a significant number of pastors through road accidents (they are marked by an asterisk on Appendix A) which if taken into account increase the loss to 16.98%.

Key Respondents

As the researcher I asked questions and the respondents filled in the answers on structured survey forms that were provided. As the respondents filled in the questionnaires I was able to clarify areas that were not understood and to ask follow-up questions. However, the weakness of this method is the possibility of respondents losing objectivity and giving answers which they thought I wanted to hear. A few of the respondents preferred to take the forms and fill them privately and in their time. Although these respondents had the advantage of expressing themselves more freely most of them left some vital questions unanswered. Structured questionnaires were administered through telephone to two respondents who were too far to be reached.

The key respondents were eleven former pastors, six spouses of former pastors and five children of former pastors. This group was helpful in that it helped to identify past weaknesses and mistakes of the conferences. Spouses and children brought out information which was valuable to this study. I had a hard time locating them because

some were no longer active members of the church and others had either left the country or they could not be traced. Most children of the former pastors were not interviewed because they were too young when their fathers left the ministry.

The second group of key respondents was made up of 15 frontline pastors, nine spouses of frontline pastors and eight children of frontline pastors who were randomly selected from the two conferences that comprise Botswana Union. These were helpful in putting me in the right perspective of the current situation in the ministry. The third group of respondents was composed of six administrators comprising one retired conference president, four leaders who were currently serving or once served as conference presidents and one current treasurer.

From the interaction which I had with former pastors and spouses of former pastors it was clear that the decision to leave was highly emotional and the circumstances that led to their leaving emotionally painful to both those who were dismissed and those who left voluntarily. A profile of frontline and former pastors on table 4.1 shows that the frontline pastors represent 52% of the current workforce. Seventy three percent of the former pastors who were interviewed left ministry between 1996 and 2008 and 27% left beyond this period. The table further shows that only 27% of the frontline pastors were ordained and that 91% of the former pastors left before they were ordained.

The service records have been divided into three categories. Former pastors who served for 1-4 years were 45%, 5-9 years 36% and 10 years and above 18%. On the other hand 33% of the frontline pastors had served for 1-4 years, 27% 5-9 years and 40% served 10 years and above. Generally pastors are ordained after they serve for a minimum

Table 5

Profile of Pastors and Former Pastors That Were Interviewed

	Frontline Pastors	Former Pastors	Administrators
	%	%	%
Percentage of Total	52	73	
Left Ministry			
1-12 Years Ago		73	
12 Years and Above		27	
Credentials			
Licensed	73	91	
Ordained	27	9	
Service Time Before Ordination?			
4-6 years			33
7-10 years			67
Service Record			
1-4 Years	33	45	
5-9 Years	27	36	
10 Years and Above	40	18	
Ordained	67		
Licensed	13		
Born in Adventist Family	60	40	
Ages 1-40	60		
41 and Above	40		
Marital Status			
Married	60	100	
Single	40		

of four to six years in harmony with the guidelines of *The Minister's Handbook of the Adventist church* (2009, p. 88).

In neighboring Zimbabwe except in very rare cases pastors were ordained after they completed four years of service. Since pastors in Botswana have access to what happens in Zimbabwe delaying their ordination is likely to de-motivate them and weaken their commitment to ministry. This sacred rite confirms the pastor's calling.

Administrators attributed the long delay in ordaining pastors to the high turnover of

leadership. One conference president reported that ordained pastors exhibited higher levels of commitment to the ministry than licensed. I am convinced that ordaining pastors at the right time would motivate them to stay.

Sixty percent of the frontline pastors and 40% of the former pastors were born in the Adventist church. Sixty percent of the frontline pastors were below the age of 40. This could imply that pastors were taken into the ministry at a very tender age both in terms of birth and of spiritual maturity.

Table 6 addresses two research questions. The first one is “What is your highest level of ministerial education?” Nineteen percent of the frontline pastors were on the waiting list for sponsorship to the seminary and 18% of the former pastors were waiting for the opportunity to go to school when they left. Twenty percent of the frontline and 36% of the former pastors had diplomas. Forty seven percent of the frontline pastors and 45% of the former pastors had theology degrees. The administrators reported that 91% of those that left had received church sponsorship and that only nine percent paid back the sponsorship through amortization. This research shows that a weak retention program resulted in the loss of both manpower and the money which the church used to sponsor the pastors.

Although 67% of the frontline pastors and 73% of the former pastors served as interns some indicated that they received internship for only three months. This period is too short especially for those who were not trained. One pastor reported that the program did not benefit him because his mentor, the conference president was too busy to show him anything. In Botswana a pastor qualifies to be a mentor if he is an ordained frontline

Table 6

An Analysis of Ministerial Training and Mentorship

	Frontline Pastors %	Former Pastors %
What is Your Highest Level of Ministerial Education?		
None	19	18
Diploma	20	36
Theology	47	45
Post-masters Degree	14	
Sponsored by the Church	60	55
Did you Have the Opportunity to Serve as an Intern?	67	73
Duration of Internship: 1-11Months		45
1-2 Years		18
2.1 Years and Above		9
Number of Former Pastors who Received Sponsorship		91
Former Pastors who Paid Sponsorship Through Amortization		9

pastor who has received ministerial training and preferably married. The study revealed that not many pastors qualified to be mentors in Botswana.

Table 7 presents the results of the survey question concerning the orientation of pastors. Although all the administrators said that they oriented pastors at point of employment 73% of the frontline pastors and 55% of the former said that they received orientation. The majority of both current and former pastors reported that they were not oriented in most of the stipulated areas. A few pointed out that orientation was done at a workers meeting months after their employment and that it did not include all the areas that were listed on the interview form. It is likely that the conferences did not have employee handbooks and that conditions for ordination were never discussed with new workers since both line items have low percentages across the board. Hence most pastors

Table 7

Which of the Following Was Included in Your Orientation?

	Frontline Pastors %	Former Pastors %	Administrators %
Were You Oriented at the Time of Joining the Ministry/Do You Orient Pastors at Time of Joining the Ministry?	73	55	100
Which of the Following is/was Included in Your Orientation?			
Working Policy of the Church	40	36	100
Employee Benefits	40	55	83
Remuneration of the Church	27	36	100
Working Conditions Including Transfer	47	36	67
Reading Employee Handbook	13	9	50
Expectations of Administrators	53	27	50
Your Job Description	40	55	83
Conditions of Ordination	13	18	33

were not ordained even after serving the organization for the minimum requirement of four years.

Table 8 shows the results to the survey question which was asked to former pastors, “Did you voluntarily leave the ministry? If not, who asked you to leave?” Forty percent responded No, and 60% Yes.

Although 73% said that the decision to leave was theirs they pointed out that it was a reaction to some extenuating circumstances between them and administrators. About 40% of the former pastors that were interviewed left between 1990 and 2000, the period which suffered the greatest loss as shown on Appendix A. Seventy three percent were given an exit interview. This procedure helps administrators to determine the reasons behind workers who resign.

Generally it is unusual for any pastor to leave ministry for a single clear-cut reason. This study tried to look at the conditions under which the pastors worked before leaving in order to assess the motivations. Administrators, former pastors and spouses of former pastors were asked

Table 8

Did You Voluntarily Leave the Ministry? If No, Who Asked You to Leave?

Did you Leave Voluntarily?	%
Yes	60
No	40
Who Asked You to Leave?	
Administrators	27
Self	73
Was There an Exit Interview?	
Yes	73
No	
Who Influenced You to Join the Ministry?	
Church Pastor	55
Conference President	18
Church Members	9
Personal Call	27

what or who they considered responsible for their/pastors leaving the ministry. Former pastors and former spouses said that conflict with administrators was the main reason behind their leaving the ministry. The results are clearly shown on table 9. Sixty percent of the spouses rated conflict with church members the second major cause for leaving and 40% said the third major cause was moral fall. Thirty six percent of the former pastors indicated that family problems were the second major cause for leaving the ministry followed by allegations of sexual misconduct, conflict with church members and burnout with 18% each.

Conversely, only 33% of the administrators rated conflict with administrators as the major cause for leaving. They all identified low income and moral fall as the highest causes for leaving. Sixty seven percent ranked allegations for misappropriation of funds the number two cause and 50% said burnout and family problems were the number three causes. A third column compares the average results of former pastors and former spouses with those of administrators. Figures 1 and 2 compare the 'average %' column of Table 9 with the column for administrators in graphs for the sake of clarity.

Table 9

Who/What Do You Consider Responsible for Pastors/Your Leaving the Ministry?

	Former Pastors %	Former Spouses %	Average %	Admin %
Conflict With Administrators	64	80	72	33
Conflict With Church Members	18	60	39	
Family Problems/Divorce	36		18	50
Allegations for Sexual Misconduct	18	20	19	
Burnout/Stress	18		9	50
Low Income/Greener Pastures	9		4.5	100
Moral Fall		40	20	100
Allegations for Misappropriation of Funds	9		4.5	67
Pastoral Colleagues		20	10	
Unreasonable Expectations of Members	10		5	
Personal Reasons	30	60	45	

Note. Admin is Abbreviation for Administrators.

Figure 1. Causes for leaving by former pastors & former spouses.

Figure 2. Reasons for leaving given by administrators.

The former pastors raised concerns that had to do with the attitude of administrators as shown in Table 10. Eighty one percent felt that the administrators had a negative attitude towards them. Fifty six percent expressed that they were unfairly treated or dismissed, 22% said that administrators lacked forgiveness. Eleven percent stated that conflict arose when they could not be readmitted after taking leaves of absence.

Table 10

Responses Regarding Attitude of Denominational Officials

	%
Attitude of Administrators	81
Unfairly Dismissed/Unfair Treatment by Administrators	56
Administrators Lacked Forgiveness	22
Not Readmitted After Taking Leave of Absence	11
Do You Have Ill Feelings Against Any of the Following?	
Administrators	44
Adventist Church	22
Pastoral Colleagues	11

All the respondents expressed either verbally or in writing other concerns which add perspective to the main motivations for leaving. Unfortunately except for the information which was gathered while interviewing the administrators, I did not verify the allegations because the purpose of the study was not to settle issues but simply to gather facts as perceived by the respondents.

Additional Comments by Former Pastors

The following comments were expressed by former pastors who had conflicts with administrators (pseudonyms are used to maintain privacy):

1. John voluntarily took a leave of absence so that he could attend to some personal problems. When he was ready to go back he submitted an application letter to the conference administrators but they did not respond although the letter was hand delivered and copied to all three officers.

2. Trevor was a gifted preacher and musician. Due to problems which developed in his district he requested the conference to transfer him. When his request was denied he decided to resign temporarily in order to have enough time to attend to his problems.

The conference responded by firing him for reasons unbeknown to him. Administrators blocked his appeal to the higher organization. The problems culminated in his spouse deserting him. Subsequently the church leadership regarded him as an outcast. Even though he was defrocked many church members were anxious to use him but his presence in local churches and other public assemblies like camp meetings was not welcome by church leadership. To avoid confrontation and embarrassment he stopped going to church. However, he was waiting hopefully for the church to reengage him.

3. Jim claims that he was unfairly dismissed at a very tender age. When he made his first mistake in ministry the conference leaders took a judgmental approach and dismissed him without making an attempt to help him. They showed no care or concern for him. Instead they maneuvered to have his name removed from church membership without following the procedures which are properly laid down in the working policy of the church. He strongly believed that to a great extent his dismissal contributed to his marital problems which led his wife to file for a divorce.

4. Andrew voluntarily stepped down because there were allegations of sexual misconduct. He expected to be called back into the ministry after he made the necessary corrections but that was not done although he has expressed his wish to the conference. Elsewhere the church used him in the ministry but not in Botswana. At the time he was actively involved in the mission of the church and was part of the local church leadership.

5. Job reported that a certain lady tried to lure him into having sex with her. Although he refused she alleged that he had made sexual advances towards her. When this allegation reached the conference leaders they called him to the office for an interview. This was followed by immediate dismissal even though the allegations were

not founded. He made an appeal to the next higher organization but he was never called for a hearing. This happened at a time when he was preparing to go to the seminary where he was promised sponsorship by a church member. No one ever cared to talk to him since he left. He was so hurt and emotional that he stopped going to church although deep down he still had a strong desire to serve the Lord as a pastor.

6. George committed an offence against a Government Ministry after he had just moved to the seminary. When the news reached his administrators they were quick to dismiss him without taking time to listen to his side of the story. They did not care about his welfare even though he had a family. Attempts to reapply met no response from the office. Pastoral colleagues shunned him and never cared to talk to him or to pray with him. The pastor appreciated the interview because for the first time since he left ten years ago it gave him the opportunity to express his feelings to a church official. His desire was to be reengaged into the ministry.

7. Peter was dropped because he was not remitting trust funds on a regular basis. The conference took a decision to dismiss him instead of making arrangements with him to pay back what he owed. He said that when there were problems in his local church conference administrators sided with the church members without taking time to listen to him as the church pastor. The move they took to drop him was more political than principle since some of the administrators felt threatened by his abilities.

8. Pastors fought for leadership positions especially around session time resulting in friction and bad blood among them.

Additional Comments by Former Spouses

Spouses of former pastors were asked, “Would you want to share the circumstances under which the pastor left the ministry?” They gave the following responses:

1. Administrators ill-treated my husband. They lacked understanding and nurture.

2. My husband’s decision to step down was forced by the conference administrators. They listened more to church members than to the pastor resulting in serious conflict.

3. My husband and I experienced problems that affected our marriage. When pastoral colleagues learnt about our problems they gave negative advice to my husband. They gossiped against us to the administrators which led to his dismissal. This angered my husband resulting in him making rushed decisions and ending our marriage. Had we been given more time to sort our problems our marriage would never have ended.

4. The pastor’s salary was too low to cover all the family needs.

The former pastors were asked to express their opinion to the interview statement, “If you had the opportunity you would rejoin the ministry.” Those who strongly agree and agree add up to 82%. Only 18% were not sure (see table 11). This showed that nothing out there replaced the call to the ministry.

Table 11

If You Had the Opportunity Would You Rejoin the Ministry

Strongly Agree %	Agree %	Total %	Not Sure %	Disagree %
64	18	82	18	

Table 12

Evaluate Your Relationship With the People That Are Listed Below

	Poor/Very Poor %	Average %	Good/Very Good %
Relationship With Administrators			
Frontline Pastor	33	27	40
Former Pastor	9	18	64
Relationship With Church Members			
Frontline Pastor		13	86
Former Pastor		9	82
Former Spouse		17	83
Relationship With Other Pastors			
Frontline Pastors	7	30	73
Former Pastors	18	9	54
Former Spouses	17	33	33
Communication With Administrators			
Frontline Pastor	60	13	27
Former Pastor	36	9	55
Response of Administrators and Pastors at Time of Leaving	64	9	18

Table 12 evaluates relationships between different categories of people. Frontline and former pastors were asked to rate the relationship between them and the administrators. This table has combined the results for ‘poor and very poor’ and those for ‘good and very good.’ Forty percent of the frontline pastors and sixty four percent of the former pastors said that their relationship with administrators was good.

Those that left reported that they had healthy relationships until there was conflict which resulted in them leaving. They felt that the administrators did not have the skills to handle conflict. On average both groups related well to both church members and pastoral colleagues. However both administrators and fellow pastors did not seem to care about their leaving. Twenty-seven percent of the frontline pastors and 55% of the former pastors said that communication with administrators was good.

Frontline pastors were asked, “Do you know the reasons that contributed to pastors leaving the ministry? If YES, name them.” The reasons are displayed on Table 13 and Figure 4 shows them in graphs. Forty percent said that the two major reasons were misuse of church funds and moral fall, 26% rated greener pastures number two and 20% rated conflict with administrators, family problems and apostasy as number three. Problems that were related to working conditions were placed at the bottom of the list by seven percent.

Frontline pastors, spouses of frontline pastors and children of frontline pastors were asked to identify in order of priority five most common causes for pastors leaving the ministry. These were to be identified from a list of 14 possible motivations for leaving

Table 13

Do You Know the Reasons That Contributed to Pastors Leaving Ministry? If Yes, Name Them

	%
Misuse of Church Funds	40
Moral Fall	40
Greener Pastures	26
Conflict With Administrators	20
Family Problems	20
Apostasy	20
Further Studies	13
Transfers, Working Conditions, Church Politics (Scored the Same % Each)	7

Table 14

Identify (in Priority Order) Five Most Common Causes for Pastors Leaving the Ministry

	Frontline Pastors %	Frontline Spouses %	Frontline Children %	Average %	Admin %
Burnout/Stress	20	33	38	30	50
Family Problems	53	67	50	57	50
Conflict With Administrators	73	67	88	76	33
Conflict With Church Members	7		38	15	
Low Income	53	22	63	46	67
Theological Issues	7	11	25	14	
Pastoring Large Churches		22	25	16	
Health Problems		11	13	8	17
Loneliness			13	4	
Moral Fall	87	78	75	80	33
Allegations for Sexual Misconduct	60	56		39	67
Misappropriation of Funds	67	78	63	69	67
No Sense of Mission	20	22	13	18	
Leave for Greener Pastures	40	22	50	37	33

Note. Admin is abbreviation for Administrators.

Figure 3. Five major causes for leaving ministry given by frontline pastors, spouses & children.

Figure 4. Five major reasons for leaving the ministry as given by administrators.

that were sourced from different books and articles. The results are presented on table 14. Eighty seven percent of the pastors chose moral fall and 73% conflict with administrators. While 78% of the spouses placed moral fall and misappropriation of funds on top of their list, 88% of the children chose conflict with administrators and 75% placed moral fall second. The table also shows the average percentages of the three groups. The top five causes were moral fall 80%, conflict with administrators 76%, and misappropriation of funds 69%, family problems 57% and low income 46%.

Data that was collected in research elsewhere (Blake, 2010) indicate that this trend is universal. The research reported that 1,500 pastors leave the ministry each month due to moral failure, spiritual burnout or conflicts in churches. It further showed that 80% of pastors surveyed spent less than 15 minutes a day in prayer and 70% only study their Bibles when preparing sermons. The low moral standards among pastors in Botswana are an indication of lack of spirituality.

The frontline pastors left “pastoring large districts” blank because the study shows that the average pastor had four churches with a total membership of up to 1,000 unlike neighboring Zimbabwe where according to Evans Muvuti (personal communication, May 19, 2009) the union president some districts are as large as 20 churches and the membership around 5,000.

Administrators saw the matter differently. Sixty seven percent said that the most common causes were low income, allegations for sexual misconduct and misappropriation of funds and 50% rated family problems and burnout second. Only 33% chose conflict with administrators. For the sake of clarity figures 3 and 4 compare the average percentage column of Table 14 with the column for administrators in graphs.

Since both frontline and former pastors identified conflict as a major cause for leaving the ministry Table 15 compares their responses to the question, “Identify the five major causes of conflict (if any) in your ministry.” While 40% of the former pastors attributed leadership style as the major cause of conflict, 87% of the frontline pastors identified off-shoot movements and expectations of church members as the two major causes. Although off-shoot movements currently pose a real challenge in the Botswana Union they did not cause major problems to former pastors. Off-shoot organizations from Australia and the USA constantly visit Botswana to conduct meetings where they distribute literature that is not published by the Adventist church. They target university students and teach them doctrines which are contrary to those of the Adventist church. Such movements confuse and split church members apart.

Table 15

Identify the Five Major Causes of Conflict (if any) in Your Ministry

	Former Pastors %	Frontline Pastors %
Leadership Style	40	27
Conflict With Administrators	30	73
Local Church Elections	30	53
Expectations of Church Members	20	87
Off-shoot Movements	10	87
Transfers		67

Thirty percent of the former pastors identified conflict with administrators and local church elections as the number two causes of conflict. Conflict with administrators is listed among the five major causes of conflict by both groups. Seventy three percent of the frontline pastors rated this as the number two cause of conflict followed by the transfer of pastors (67%) and local church elections (53%). Other reasons were not statistically significant to be included in this report.

From a list of nine factors which were provided on the interview sheet former and frontline pastors were requested to identify five areas that frustrated them the most in their ministry. Table 16 displays the results. Seventy two percent of the former pastors and 93% of the frontline pastors said that conflict with administrators was the major cause of their frustrations. Fifty five percent of the former pastors said that the second major cause was low income followed by family problems (46%) and burnout (36%). Sixty percent of the frontline pastors ranked burnout and pastoring large churches second and the third was low income (53%).

Table 16

Identify Five Areas That Frustrate/d You the Most in Your Ministry

	Former Pastors %	Frontline Pastors %
Conflict With Administrators	72	93
Low Income	55	53
Family/Marital Problems	46	13
Burnout/Stress	36	60
Pastoring Large Churches		60
Conflict With Church Members	9	47
Health Problems		20
Loneliness/Spouse Separation		20

One section of the survey requested frontline pastors, spouses, children and administrators to “choose from the list below five key factors that can help the Adventist church to retain its pastors.” The same question was asked differently to former pastors, “Choose from the list below five factors that could have influenced you to stay in the ministry.” A closer look of the results given on Table 17 indicates that benefits to workers enhance retention. Eighty percent of the frontline pastors said that decent accommodation can influence pastors to stay, 67% chose higher salaries, 60% giving recognition, 53% giving housing loans and spouse employment. The same benefits were chosen by the spouses and children of frontline spouses.

All the administrators placed advancement in education on top of the list, 83% placed higher salaries second and 50% placed housing loans third. Thirty three percent ranked spouse employment, decent accommodation and giving recognition on number four. Forty percent of the former pastors gave priority to advancement in education, 30% placed spouse employment second and 23% placed higher salaries, decent accommodation and giving recognition on number three. Under ‘Other factors’ frontline

pastors mentioned supportive administrators; administrators mentioned good working relationships and former pastors mentioned support and forgiveness from administrators.

If we add the above ratings and divide by five to get the average, the top five incentives which the church could give to pastors to make them stay are higher salaries (58%), advancement in education (55%), housing loans (53%), decent accommodation (51%) and giving recognition (44%).

Table 17

Choose From the List Below Five Key Factors That Can Help the Church to Retain Pastors

	Frontline Pastors %	Spouses of Frontline Pastors %	Children of Frontline Pastors %	Admin %	Former Pastors %	Average %
Advancement in Education	27	56	56	100	40	55
Higher Salaries	67	44	78	83	23	58
Spouse Employment	53	67	22	33	30	
Decent Accommodation	80	56	67	33	23	51
Housing Loans	53	78	78	50	10	53
Minimizing Transfers	40	56	56	17	10	
Assigning Smaller Districts	33	44	56	17	10	
Giving Recognition	60	67	44	33	23	44
Other	Supportive admin			Good working relationships	Support & forgiveness from admin	

Note. Admin is abbreviation for administrators.

In response to the survey question, “What can the Adventist Church do to retain its pastors?” the frontline pastors added other very constructive suggestions (some verbally and others in writing) which if implemented could improve the retention of pastors in Botswana. Sixty seven percent registered complaints against administrators and 22% expressed that pastors had negative feelings against each other. The suggestions are listed under appropriate headings.

Attitude of Administrators

1. Administrators needed to recognize the work done by pastors and make them feel appreciated.
2. Leadership is not redemptive to erring pastors. If they exhausted every possible means to retain pastors who made mistakes the loss would be minimized. Church leadership should lead the world in demonstrating love and forgiveness to all employees. The lack of care has resulted in some pastors leaving both the ministry and the church.
3. Church administrators needed to improve their communication skills and working relationships with pastors.
4. New pastors needed to feel welcome both by fellow pastors and by administrators at point of entry.
5. New pastors needed mentoring until they gained enough experience. Those who encountered problems needed the administrators to take time to patiently listen to them before they took action.

Concerns Against Administrators

1. One pastor pointed out that Administrators lacked professionalism in the way they prepared for camp meetings and other big meetings. Pastors were frustrated when they received speaking assignments at short notice. This resulted in poor delivery of services. It was important to carry out some evaluations at the end of such meetings in order to determine areas that needed improvement. Any suggestions from pastors were not appreciated. Attempts to make them were met with hostility and antagonism. Such behaviors demoralized pastors.

2. Another other pastor said that he had stopped sharing concerns with his administrators because it made no difference whether he did so or not. Administrators showed a negative and non caring attitude.

3. Another mentioned that when dealing with offshoot movements administrators needed to come up with remedial measures as opposed to a punitive approach.

4. Administrators interfered with the running of local churches especially when there were problems. This resulted in confrontation and demoralized pastors to the extent of wanting to quit.

5. Leadership needed to come up with nurturing programs for pastors.

6. The church needed to motivate pastors by providing housing loans and other benefits.

7. Expectations of members were too high. They believed that pastors were too holy to make mistakes. Pastors who made mistakes were judged unfit for the ministry.

Attitude of Pastoral Colleagues

1. Pastors needed to be their brothers' keepers. Ministry can be very lonely because pastors did not care for colleagues who fell into problems.
2. Around session time pastors compete for leadership positions. Some got frustrated when they were not elected.
3. The conference needed to develop a Recruitment Policy and Internship Program for new pastors.
4. Another reported that he served as an intern under the conference president. "That never worked because the president had no time for me." An effective internship program is one in which new pastors worked under senior pastors for a given period of time (Minister's Handbook, 2009, p.42).
5. I asked Jackson Mdhluli (personal communication, June 9, 2010) who still manages a district as a retiree and who joined the ministry in 1966, to explain why the percentage of dropouts is higher today than during the era of missionaries. His response was that out of respect pastors tolerated the missionaries but they react differently when they are mistreated by their own people. He challenges pastors to have an attitude of respect towards administrators.

Additional Comments From Spouses of Frontline Pastors

Spouses of frontline pastors were asked, "What can the church do to retain pastors?" The following is what they believed the conferences could do to address the plight of pastors:

1. Support pastors and take interest in their welfare.

2. Give pastors enough time to spend with their families.
3. Administrators needed to develop personal relationships with pastoral families
4. The church needed to develop a Christ-like attitude and forgive pastors when they err.
5. Give recognition to pastors. Treat them with love and pay them well for their hard work.
6. The church needed to provide some kind of training to pastors' spouses to enable them to help pastors in conflict situations. The conference could promote fellowship and sharing of ideas among pastors by organizing annual retreats for pastoral families.

Additional Comments From Children of Frontline Pastors

The questionnaire provided an opportunity for additional comments from children of frontline pastors. A good number expressed with frankness and emotion what the church could do to motivate and retain pastors. The following remarks were made by different children:

1. The conference needed to inculcate a spirit of service in pastors at point of engagement. Pastors who lacked that spirit ended up competing with church members to the extent of wanting to drive better cars. Some lost focus, neglected their mission and went into moonlighting in order to augment their income. Such pastors only made appearances on Sabbath and neglected the sheep during the week. In the process members were disgruntled. It was common for disgruntled church members to push for the transfer or dismissal of pastors who did not fulfill their spiritual needs.

Further, the Church needed to remove the wage disparity between frontline pastors, administrators and departmental directors. These differences in income led immature pastors to fight for leadership positions during sessions instead of viewing the ministry with joy and dignity regardless of where they were placed.

2. The church needed to raise the income of pastors in order to keep them.
3. Pastors needed to be recognized for playing an important role in their churches.
4. The conference needed to organize a spiritual gifts test for pastors and to assign districts based on their abilities.
5. Pastors needed to delegate some of their responsibilities to elders so that they could spend quality time with their families. The family ought to be the pastor's first field of labor.
6. The conference needed to look into providing descent retirement homes for pastors. In working with pastors they needed to exercise grace and love.
7. The expectations of administrators were too high. They were insensitive to pastors' needs when transferring them.

Table 18 displays levels of satisfaction in ministry as reported by frontline pastors, former pastors, frontline spouses and former spouses. If we combine the rating for agree with that of strongly agree 100% of the frontline pastors and their spouses have the conviction that ministry is a lifetime calling and 91% of the former pastors shared the same conviction. Frontline and former pastors were asked, "What gives/gave you the greatest joy and fulfillment in your ministry?" 'Seeing souls baptized' was mentioned by

53% of the frontline pastors and 64% of the former pastors. Others mentioned that they loved working with young people, pastoral work, seeing results and training members.

To the statement, “Your salary was/is enough to meet your lifestyle expectations” only 27% of the frontline pastors agreed. Seventy two percent of frontline spouses disagreed, 45% former pastors and 66% spouses of former pastors did not agree. Frontline pastors (80%) and former pastors (45%) were happy with their accommodation. Eighty seven percent of the frontline pastors and 100% spouses of frontline pastors indicated that they needed to own houses.

The study shows that although most former pastors and spouses of former pastors said that they spent quality time with their families 66% of the frontline pastors said that they needed more time with their families.

When asked to indicate who they share their concerns with 80% of the frontline pastors and 64% former pastors shared with their spouses. Seventy three percent of the frontline pastors and 45% of the former pastors shared with pastoral colleagues. Sixty seven percent of the frontline pastors and 55% of the former spouses reported that they shared concerns with administrators. All four groups reported that they did not harbor any ill feelings against the Adventist Church but rather against some of the administrators and a few pastoral colleagues.

Table 18

Levels of Satisfaction in Ministry as Reported by Frontline Pastors, Former Pastors, Spouses of Frontline Pastors and Spouses of Former Pastors.

	Frontline Pastors %	Former Pastors %	Frontline Spouses %	Former Spouses %
Pastoral Ministry is a Lifetime Calling				
Agree/Strongly Agree	100	91	100	33
Unsure				67
What Gives/Gave You the Greatest Joy & Fulfillment During Your Ministry?				
Seeing Souls Baptized	53	64		
Working With Youth & Pastoral Work	13	18		
Seeing Results & Training Members	13	9		
Your Salary is/Was Enough to Meet Your Life Style Expectations.				
Agree	27	45	33	33
Unsure	20			
Disagree	54	45	72	66
The Conference Provides/d Comfortable Houses.				
Agree	80	45	73	67
Unsure	13	9	11	17
Disagree	7	27	22	
You Desperately Need to Own a House				
Agree	87		100	
Unsure	6			
Disagree	7			
Time With Family is:				
Little	66	18	22	17
Fair	56	9	33	17
Ouality	44	63	53	66
Do/Did You Share Concerns With Any of These?				
Administrators	67	55		67
Pastoral Colleagues	73	45	22	33
Close Friends	47	33	11	33
Spouse/Family Member	80	64	67	83
Lay Leader	47	9		17
If You Shared Did You Get Help?	73	18		
Do You Harbor Ill Feelings Against Any of These?				
Adventist Church	13	36	33	33
Administrators	13	9	11	33
Church Members			20	9
Pastoral Colleagues		11	17	

Both frontline and former pastors were asked, “What message would you like to give to serving pastors?” Their responses are presented in Table 19. Sixty percent of the frontline and 36% of the former pastors encouraged pastors to hold on and never to be discouraged because God is on their side. Former pastors added that no other work is more fulfilling.

Table 19

What Message Would You Like to Give to Serving Pastors?

	Frontline Pastors %	Former Pastors %
Hold on. Don't be Discouraged. No Other Work is More Fulfilling.	60	36
Be Faithful to Your Calling Irrespective of the Income	53	36

Administrators were asked how they helped pastors that had problems. They were provided with a list of five possible reactions from which to choose their answers. As is displayed in Table 20, 83% indicated that they had a dialogue with the pastor concerned. Only 17% chose the other three alternatives. None of them involved the ministerial secretary because that office was occupied by the president which in my opinion needed to be avoided since most pastors were not free to confide in administrators.

To the survey question, “What strategies do you have in place to retain pastors?” the following responses were listed by administrators: (1) Sixty seven percent said that the organization needed to run seminars and workshops during ministerial retreats. The

Table 20

How Did You Help Pastors That Had Problems?

	%
Called the Pastor in for Dialogue	83
Involved the Ministerial Secretary	- (The Conference President is the ministerial secretary).
Talked to the Spouse	17
Involved Peer Pastors	17
Informed the Executive Committee	17

rest gave diverse answers which are listed below under numbers two to six. (2) Provide good education to pastors. (3) Organize strong shepherdess programs. (4) Provide spiritual nurturing to pastors. (5) Transparent administrators. (6) Provide motivation and commitment.

Summary and Conclusion

The task of this study was to determine the most common reasons which influenced pastors in Botswana to leave ministry. The study showed that it was not just one problem but a combination of factors resulted in pastors leaving. It revealed that pastors who had family problems ended up in financial or moral problems making it difficult to distinguish between primary and secondary causes.

Sixty-four percent of the former pastors said that the major reason for their leaving the ministry was conflict with administrators. In their view the administrators lacked compassion and concern for struggling pastors. The problem was compounded by the fact that the office had no mechanism in place to assist them.

Administrators rated financial issues among the major causes for pastors leaving. However, both former and frontline pastors expressed that retention could be improved if conferences revised the remuneration of pastors in order to give them livable wages.

Moral fall including allegations for sexual misconduct was rated as one of the major causes for pastors leaving the ministry by 100% of the administrators and by 87% of frontline pastors. The study showed that pastors spent too much time away from home.

The reasons for family problems were varied. They included but were not limited to low salaries, moral issues, transfers, expectations of members, conflict with administrators and with church members. Pastors' children reported that they did not have enough time with their parents because they were always travelling on church business. Some of the spouses pointed out that the family should be the pastor's first field of labor.

Administrators, former and frontline pastors listed burnout as the third major cause for leaving. The work of pastors was complicated and stressful. They got exhausted emotionally, physically and spiritually because of the demands of their work. Unless they got enough support and appreciation from their spouses, church members and administrators they could experience burnout. Rugenstein (2004) asserts that ministers who experience negative treatment from their congregations are likely to leave prematurely.

In addition to the five I added the ordination of pastors which according to the study could make a meaningful impact on retention. Ordination is confirmation to the ministry. In this regard it can enhance retention.

The study showed that giving non-financial benefits to pastors can influence their retention. These include providing good accommodation, giving recognition and housing loans. Regular evaluations for pastors and for different activities which are run by the conferences help to promote growth.

The findings of this study informed the development of a retention program for pastors which is presented in chapter five. Among other things the program is intended to help pastors to appreciate the ministry and to improve their working relationships with administrators with a view of making the ministry a lifetime calling.

CHAPTER V

A RETENTION PROGRAM FOR PASTORS IN
BOTSWANA UNION

Introduction

The task of this study was to determine the most common factors which influenced pastors in the Botswana Union to leave the ministry, with a view of developing a retention program for them. The program has been structured to comply with biblical principles and with the policies of the Seventh-day Adventist Church. It is based on: (1) the trends of pastors' retention levels in Botswana union over the past 10 years; (2) a survey that was conducted on former pastors, spouses and children of former pastors to establish the reasons for their leaving; (3) a survey that was conducted on frontline pastors, spouses and children of frontline pastors to establish the factors that would influence them to stay; and (4) a survey that was conducted on current and former conference administrators to establish the situation on the ground and determine areas that need attention.

Numerous questions were asked in order to arrive at the reasons that motivated several pastors to leave. The five most significant causes were interpersonal problems especially between pastors and administrators, moral fall including allegations for sexual misconduct; financial issues in particular misappropriation of funds and leaving for greener pastures, burnout and family problems. Other reasons which the researcher

expected to be important such as apostasy, working conditions, health problems and further studies were either absent or received insignificant percentages.

Several questions concerning the reasons for pastors leaving the ministry remain unanswered. This study suggests that retention is not automatic but a process. According to the findings, it is not just one problem but a combination of factors that result in pastors leaving. The study indicates that pastors who had family problems ended up in financial or moral problems making it difficult to distinguish between primary and secondary causes of leaving the ministry. This explains why the reasons for leaving the ministry as given by former pastors differ from those given by administrators. In light of this there is no “one-size fits all” approach to the retention of pastors.

This chapter proposes a Retention Program which is a result of a mixed methodology. A draft of the program was shared with the presidents of the North Botswana Conference (NBC), the South Botswana Conference (SBC) and the officers of the Botswana Union. After getting their input I shared the document with pastors of NBC and SBC on January 13 and February 10, 2010 respectively. Their input added meaning to the document since it affects their ministry. The program will need the approval of both the union and the conference committees before it can be used as a retention manual.

The conference presidents pointed out that outside the Working Policy of the Southern Africa-Indian Ocean Division both organizations did not have documented guidelines on the retention of pastors. In the absence of this every three years when new officers are elected they have to wrestle with problems that affect the welfare and retention of pastors. My proposal is to have this document used as a manual which informs and guides both current and future leaders on the retention of pastors in the

Botswana Union territory. However it will need constant revision in order to address challenges which arise from time to time.

The program is based on a retention cycle presented in Figure 5 which was adapted from “The Cycle of Talent Management” by Branham (2005, p.208). The four aspects which make up the cycle are: 1) Pastors With Traits that Attract Others, 2) Select and Recruit, 3) Engage and Retain, 4) Keep Engaged and Continue to Retain.

Figure 5. The four aspects of pastor retention cycle.

Pastors With Traits That Attract Others

Good Example

This program hopes to involve the local church pastors playing a major role in recruiting young people for the ministry. Their good example will influence their flock to want to follow him even into the ministry. The Apostle Paul admonished Timothy to lead an exemplary life to believers (1 Tim 4:12). To Titus he said, "In everything set an example by doing what is good" (Titus 2:7). The role played by local church pastors in making the ministry as attractive as possible to aspiring young people is vital. Their lifestyle, including health and dress code, the way they conduct their families and spirituality speak volumes about their calling.

Fifty five percent of the former pastors that I interviewed were influenced by their church pastors to join the ministry as opposed to 18% who were influenced by the conference president. Other research confirms that local pastors are the best recruiters of future pastors provided they establish a relationship with them (Klaas & Klaas, 1997 as cited in Rugenstein, 2004). Sixty four percent of the former pastors that I interviewed indicated that they would rejoin the ministry if they were given the opportunity. This implies that if there had been a strong retention program, these pastors would not have left and that their ministry could be powerful enough to attract people.

Integrity

The Oxford English Dictionary describes integrity as the quality of being honest and of having strong moral principles. It is internal consistency and lack of corruption. The root Latin word is 'integer' which means intact or whole. The contemporary society which is infected with corruption and hypocrisy poses a constant challenge for

governments. Integrity is a timely resource which every pastor needs. Paul instructed Titus, “In your teaching show integrity . . . (Titus 2:7).” Pastors that have this virtue win the hearts of their church members. Their honesty compels church members, the community and the conference administrators to trust them.

Integrity goes beyond knowing the right thing; it includes doing what is right. Integrity calls pastors to actively promote different church programs including those that they dislike. It reminds them to lay aside sexual attractions that they may face when closely working with women in the church (Schoun, 1986, p. 39). Integrity reminds pastors to be faithful to their calling. Pastors with integrity have the ability to attract others to the ministry.

Servant Leader

Pastors are there to serve the church. They are to follow the example of Jesus who did not come to be served but to serve and to die for sinners (Matt 20:28). Blackaby (as cited in Tutsch, 2008, p. 50) states, “Servant leadership flows from the love leaders have of their people”. Pastors should strive to be approachable and to give equal treatment to all. They need to take time to listen to constructive criticism from church members. This results in their growth and in them gaining love and respect from members.

Limitations

Pastors should be willing to recognize their limitations. It is not possible for them to meet all the needs and expectations of church members. Hoge & Wenger (2005, p. 167) observe that pastors are no longer the most educated people in their congregations as was the case a generation ago. The expectations of church members range from perfect grammar in sermon delivery to business acumen. Advancement in technology has

increased the expectations. A broader exposure among the laity to a variety of ministries and prominent names on radio and television places great pressures on the pastor to strive for proficiency in every area of ministry but the human nature limits him. With regards to skills the pastor cannot be “all things to all men” and meet all the expectations of the members. While people in our day are attracted to certain professions by lucrative salaries, ministry is a call to sacrifice. Eggers (as cited in Schoun, 1986) adds that parishioners perceive that their pastor is a rock whose faith cannot be moved and on whom they, their family members and friends may depend and look to for support (p. 31).

Influencing Others

Ratsara’s book *Fishers of Men* (2009) is based on the premise that new believers experience spiritual growth and reinforce their conviction through sharing their faith. Similarly pastors confirm their calling and become established in ministry when they influence others to join the ministry. They work with the local church to build the spirituality of aspiring persons, their active participation in the mission of the church and faithfulness in returning tithes and offerings.

Jackson Mdhluli (personal communication, June 9, 2010) one of the longest serving pastors who is currently working as a retiree in Botswana revealed that as a pastor he recruited many young people from his different churches and recommended their names to the conference. Those that he recruited always looked up to him as their mentor even though they never worked under him. According to Mdhluli, when the missionaries were still in charge of the work every pastor was expected to recruit others. This is what this program recommends.

Application Process

Once persons are convinced about God's call to the ministry and are ready to make a lifetime commitment to serve Him, the pastor advises them to start the process of application. The initial step is for the applicants to submit an application letter to the conference expressing their desire to join the ministry. Application letters are accompanied by recommendation letters from the local church and from the pastor. Names of applicants who fulfill the requirements of the first stage are forwarded to the next one for selection.

Select and Recruit

Selection Process

Before the costly investment of seminary education, this program urges the conference to introduce a screening process which eliminates those applicants who like Judas seek to join the ministry for the wrong reasons. Collins (2001) points out that "good-to-great companies got the right people on the bus". The selection process follows this principle. McNeal (2000) says that leaders are called from a community which includes the family of origin, fellow church members and friends. Such people play a key role in shaping young people and introducing them to the pastor who is the best person to initiate the process of recruiting. Adequate gate-keeping processes which prevent unfit persons from joining the ministry need to be exercised (Hoge & Wenger 2005). Mdhuli clearly points out that in their time the selection process included the local church leaders the church pastor and the conference officers.

Consultation

Before Paul recruited Timothy he consulted the church members who spoke well of him (Acts 16:1-2). Church members know the involvement of recruits in the life of the church. They are familiar with their strengths and weaknesses. Care should be taken to avoid recruiting idle and desperate people. Peter, Matthew and other disciples were busy doing something when Jesus called them. Consulting at this level is extremely necessary.

Experience

Those who are interested in joining the ministry must show evidence of their calling in terms of discipleship and soul winning. This program requires the conference and the local church to work together to provide an opportunity for recruits to the ministry to have worked as Adventist Mission Pioneers, Literature Evangelists, taught at an Adventist school, conducted an effort/s or participated in follow up work in evangelistic campaigns before they join the ministry.

Interviews

Applicants should be invited for interviews which are conducted by the three conference officers and the ministerial secretary. The interview questions should address issues that are pertinent to the ministry such as: the level of the applicants' commitment to the ministry, why they want to join the ministry, how long they intended to serve, whether they are willing to serve in any district as assigned by the conference and what their expectations are.

First Mentor

Qualifying applicants are to be given the opportunity to work under senior pastors who are referred to as 'the first mentors' for a minimum of six months in order to give them exposure before they go to the seminary. After training they will be mentored by 'the second mentor' for a year or two. Mentoring should not be assigned to administrators since the research revealed that they are too busy to do an effective job. Self sponsored ministerial students are required to follow the same procedure before the conference can recommend them to the seminary.

Application to the Seminary

Evans Muvuti (personal communication, June 9, 2010) the president of the Zimbabwe Union Conference referred to a time (up to the late 1980's) when Solusi University did not admit applicants to the theology program unless they were recommended by a conference. This program discourages seminaries from admitting ministerial applicants who are not recommended by the conference. Pastors' children who want to join the ministry may be exempted from some of the above steps as the conference officers saw fit since they are already acquainted with the ministry through their parents but they need to be recommended by their local church pastor and to be interviewed like any other applicants.

The Seminary

Muvuti also said that up to the late 1980's Solusi University worked closely with unions by updating them on spiritual and academic performance of sponsored students at the end of every semester. I recommend the resuscitation of this arrangement which according to Muvuti put the Unions in a position to know where and how to help new

pastors. The program urges conferences to work very closely with the seminary to ensure that it offers courses which are relevant to the practical aspects of ministry such as how to conduct funerals and how to supervise building projects (Hoge & Wenger, 2005).

Assignment to Districts

By the beginning of the final semester of ministerial training the conference committee is encouraged to meet to assign districts to prospective graduates to enable them to make necessary preparations while they are still at the seminary. After we put the right people on the bus, Collins (2001) adds that good-to-great companies put “the right people on the right seats”. This is a necessary principle when assigning districts. Where possible the graduation of ministerial students is to be attended by at least one conference officer and the ministerial secretary in order to boost their morale and to make them feel valued and accepted.

Some aspects of the above (selection and recruitment) program are currently being implemented by Strike Ben the SBC president. In 2007 he recruited four young people who were actively involved in soul winning activities in their local churches and assigned them to work as Adventist Mission Pioneers in new areas. After two years two of them were assigned districts where they worked for one year before they were sent for training. Unfortunately no mentor was provided for them. One of them said that his district was so difficult that he almost quit within the first few months. After one year the conference sent them to the seminary for training. In my discussion with the conference president it was agreed that this becomes the standard procedure for the recruitment of pastors.

Engage and Retain

This is the most critical stage in the life of pastors. According to my research most former pastors left the ministry within the first six years of engagement. For that reason this program dedicates more attention to the “Engage and Retain” section.

Orientation

When new pastors join the ministry they are asking, “What is expected of me?” Thayer (2010) wrote an article on the benefits of assimilating new members into the church. She points out that people who join the Adventist church go through a classic worldview transformation. They have a need to establish new relationships among believers, assume a new behavior in the new community of faith and to be given time to grow in Christ. The determining factor, according to Thayer, lies in how the church responds to their needs during the difficult transformation process. In the same way pastors experience cultural shock when they join the ministry. Hoge & Wenger (2005) regard the first five years of ministry as the key formative years. During these years administrators need to play a vital role in supporting new pastors and assimilating them into the new culture. This program proposes that at the point of entry new pastors be called to the conference office by the president for proper orientation in areas which include but are not limited to the following:

Job Description and Expectations of Administrators

It is healthy for the administrators to explain the role that is played by pastors in the church and in the community. This is the time to share with them the challenges and needs of the church or district where they are going to work. The administrators should

take time to give the new pastors their boundaries and to explain what the office expects of them.

Working Policy of the Church

The conference officers should take time to go through sections of the Working Policy with new pastors especially those which affect their families and their livelihood as opposed to waiting until there are issues to be resolved between pastors and the conference. Some of the policies which pastors need to understand at time of engagement include spouse separation, insurance, remuneration and retirement. The conference is encouraged to acquire several copies and make them available for pastors to read.

Working Conditions Including Transfer of Workers

Pastors have a right to know the working conditions of the organization at point of entry. These include transfers, leave days, off days and working hours. Transfers separate pastors and their families from friends and other close acquaintances, affect the education of their children and sometimes take them to new cultures and environments which may result in them experiencing grief and pain. It is important for conference officers to take time to explain to the affected pastors the reasons behind any transfers.

Remuneration Policy and Tithe Sharing Policy

An understanding of the church's remuneration policy helps to instill a spirit of sacrifice in pastors. They need to be conversant with the way tithes and offerings are shared among different levels of the Adventist church. Pastors need to understand that the ministry is a calling and not a profession. It demands sacrifice in place of comfort.

Qualifications for Ordination

The study showed that 91% of the former pastors left before they were ordained and that 73% of the frontline pastors were not yet ordained although most of them had served for over four years. The administrators with the help of the ministerial secretary will work with each new pastor in order to ensure that ordination takes place by the end of four to five years. Terminate nonperformers only after every effort to coach them has failed. The conference should set a time frame before such a decision can be reached.

In an attempt to encourage the conferences to ordain pastors who had served for a minimum of four years I met with both NBC and SBC presidents in 2008. Both conferences had un-ordained pastors who had served for more than four years. The SBC recommended only one pastor. In their estimation the rest were not ready because they lacked commitment for the work, maturity and did not dress like pastors.

Conversely the NBC responded positively and recommended four pastors for ordination. After their ordination the conference president reported that the event changed the attitude of the four pastors towards the ministry. It was observed that their performance, attitude towards work and their morale improved significantly. There was also a marked improvement in their dress code, deportment and dignity. This sacred rite added a sense of fulfillment both to the pastors and to their spouses.

Reporting

At the time of engagement, pastors need to be introduced to the different reports which the administrators and departmental directors require. They need to know why there is an emphasis on reporting at different levels of the church. They also need to know that annual evaluations for pastors are largely informed by their reports.

Employee Benefits

These include insurance, non contributory retirement package, book and equipment allowance, education assistance and medical assistance. It is important for the organization to give pastors benefits which are due to them. Instead of subjecting benefits to the 'availability of funds principle' the conferences are urged to make adjustments on areas which don't affect the income of pastors.

I asked Jackson Mdhluli who joined the ministry in the sixties when the retention levels in Botswana were extremely high why pastors did not leave the ministry in those days. He explained that during their time the ministry was regarded as a calling. They did not work for a salary or for benefits as appears to be the case today. He reiterated how the missionaries who administered the work looked down upon and mistreated national workers. However that did not deter them. When administrators mistreated them they responded by telling each other that they were not working for men but for God. This attitude needs to be revived among pastors today.

Continuing Education

From time to time pastors go overseas to study. A large percentage of them don't come back. This program promotes a continuing education policy whereby pastors work and study on a part time basis. Pastors should be told how much they contribute to this program and the time allocated to pay off their share. Such programs are likely to impact positively on the retention of pastors in Botswana.

The Role of the Pastor's Spouse in Ministry

This program wants orientation to be extended to both pastors and their spouses in order to help dispel the cultural shock which can be encountered as a result of the

multiple functions of ministry which requires the pastors to serve 24 hours a day, seven days a week. Spouses are to work with pastors in terms of critiquing their sermons, participating in visitations and in providing necessary care and support in their ministry. Evans Muvuti (Zimbabwe Union President) points out that there is a time when Solusi University gave basic training to spouses of pastors in training. Jackson Mdhuli added that when he went to Solusi for training pastors' spouses including his own were given cooking lessons, coached on how to behave as pastor's wives and oriented on the expectations of ministry. This equipped them to provide practical help to pastors.

Pastor's Kit

This program recommends Conferences to prepare kits for new pastors which include but not limited to the following books:

1. **Seventh-day Adventists Believe.** This is an exposition of the 28 fundamental beliefs of the Seventh-day Adventist Church.
2. **Minister's Handbook.** This book provides important guidelines to pastors.
3. **Church Manual.** This book expresses the Adventist Church's understanding of Christian life, church governance and discipline based on biblical principles.
4. **Working Policy of the Adventist Church.** This book contains the constitution and bylaws of the General Conference, the Southern Africa-Indian Ocean Division and model constitutions and bylaws of different administrative levels under it. It is the authoritative voice of the church in matters relating to the administrators of the organization. As such it is a valuable tool for pastors.
5. **Gospel Workers** by E. G. White or CD of E. G. White writings. The CD contains all E. G. White writings which pastors need for their spiritual growth. The book

is recommended where the CD is not available.

6. The General Conference Rules of order. Many pastors dread meetings because they trigger conflict among committee members. The purpose of the rules of order booklet is to provide those who chair meetings and the participants with the necessary parliamentary procedures for running smooth meetings. The rules of order are set up to facilitate meaningful discussions and debates in the decision-making process.

Where funds are limited some of the above materials can be charged to the book and equipment allowance of the worker. In the article entitled, “Welcoming and Retaining Your Visitors,” Rankin (2009, pp. 14-15) says, “Make the first impressions the best impressions.” He points out that people who move frequently are searching for a place where there is a sense of belonging. Pastors are not exempt. A warm welcome gives a lasting impression on new pastors and helps to solidify their commitment to the ministry.

Prayer of Dedication

Before Paul and Barnabas were sent out to minister to the gentiles the church at Antioch fasted, prayed and placed their hands on them (Acts 13:2-3). The conferences will spiritually empower new pastors before they start work in their districts if this noble practice is followed. Soon after the orientation exercise the conference officers together with the ministerial secretary and the mentor give a dedicatory prayer for new pastors.

Allow Creativity

This program encourages pastors to be innovative and to bring in new ideas right from the time of engagement. Rush (2004) makes it clear that unless leaders are quick to use the creativity of workers they will eventually lose them. He explains that an

organization travels through a life cycle similar to that of a person. It is born, goes through infancy, reaches maturity, enters old age and eventually dies. At birth the organization has not yet developed its own tradition. At infancy it has an inquiring mind which wants to try many things. By the time it reaches maturity creativity ceases. It has developed its own traditions which stifle new ideas because they “will never work” (pp. 20-22).

Pastors go through a similar cycle. Their life cycle start when they accept God’s call, get recruited and send for ministerial training. The birth stage is followed by infancy. The professional infancy stage starts when they get engaged and asked to pastor churches or districts. It can last for up to ten years. At this stage they are full of ideas and solutions to problems. They want to contribute to the ministry by trying many things. However, infancy is a risky stage because in the process of trying new ideas some make serious mistakes. According to my research this is the stage when most pastors left the ministry. Many left because they were not given second chances.

When pastors are at the infancy stage they need redemptive administrators who will tolerate their mistakes and encourage them until they are able to walk on their own. Peter once made the mistake of denying Christ but when he matured he was ready to die for Him (Acts 5:17-42). At one time the disciples failed to heal a sick boy (Matt 17:14-21) but after they matured they were able to heal a lame beggar (Acts 3:1-10). Their mistakes and failures were turned into positive learning experiences. Instead of dismissing His disciples for failing Jesus gave them second chances.

Wise administrators allow new pastors to be innovative and creative. Collins (2001) says that good-to-great organizations allow their employees to find something that

they can become the best in the world at. Creativity is the starting point. It is the path to excellence. This program encourages administrators to contribute to the self-worth of pastors by giving them credit and recognition when their ideas work.

Creativity which is not used is lost as pastors enter the next stage – maturity. At this stage creativity ceases because they claim to know it all. They are ordained, they are treated as senior pastors and they are waiting for the last stage of retirement.

Support Systems That Enhance the Retention of Pastors

For effective ministry this program provides support systems which help pastors to cope with the demands of their calling both in everyday life and in times of conflict.

Second Mentor

The program requires pastors to work under the first mentor before going for training and under the second mentor after they graduate from the seminary. Other research (Branham, 2005) has proved that employees who received coaching showed strong commitment to their employing organizations. To promote a strong mentoring culture the conference arranges an internship program whereby new pastors work under senior pastors for a minimum of two years. Where possible arrange for interns to work for a few months under pastors who recommended them to the ministry. Mentees will gain wider experience if they rotate mentors every six months. The mentor like a loving father who is easily approachable will serve as guide, teacher and friend who leads by sharing practical experience with young pastors. A similar program is working in Trans-Orange Conference (TOC) in South Africa (Phineas Rapitsi, personal communication, May 29, 2010) where senior pastors are in charge of districts with about four pastors

under them. Senior pastors provide junior pastors with practical skills which they did not get at the seminary (McCullough, 2000).

Successful mentoring experiences such as those of Moses and Joshua, Paul and Timothy where the mentor rejoiced in the achievements of the protégé provide profound lessons which inform mentors of today. During the mentoring experience new pastors need to learn from Joshua and from Timothy who did not work in competition with their mentors. Instead they waited until it was time for them to take over. It was observed in chapter two that pastors who get the right orientation to ministry and go through the process of calling, recruiting, training and mentoring are not only better prepared for challenges but are in a better position to stay. Mentoring enables both the mentor and the protégé to learn from each other and to grow. Mdhluli confirms that when he joined the ministry he worked under a senior pastor for two years.

Administrators

Soon after election administrators are expected to discharge all administrative duties including the handling of pastors judiciously. They are not given any training on how to administer the work. Further, there is no training given to senior pastors who are assigned to supervise interns. This program proposes that the union or a seminary such as Solusi University be given the responsibility to run training seminars on leadership for administrators and senior pastors who supervise interns on how to provide mature and wise guidance to the pastors who serve under them. Such seminars are expected to be broad enough to cover other areas of administration. It is best to run them soon after conference sessions.

Administrators play a major role in attracting new pastors and in retaining those who are already serving. The conference president is encouraged to conduct annual appraisals for pastors and to take time to visit with them in their districts. During the visits he shows pastors how to report, discuss ways of relating to members of the opposite sex, the importance of giving quality time to their families, discourage them from handling local church funds unless there are internal controls in place and encourage them to delegate some of their responsibilities to able elders so as to minimize burnout. It will be helpful to let pastors know their weak and strong areas and to suggest ways which can help them to grow. When pastors are visited in their districts they feel valued and important.

This program proposes that pastors should be given the opportunity to evaluate administrators annually. If the evaluations are to be objective, the pastors should not disclose their names. Such evaluations enable administrators to discover their strengths and weaknesses making it possible for them to grow. It is important for this exercise to be carried out in a mature way. Mdhuli admonishes pastors to have an attitude of respect towards administrators.

Soon after pastors are assigned districts the conference president and the mentor are to introduce them to their churches as interns. To show their support and encouragement the conference president and ministerial secretary are to arrange constant visits with new pastors in their districts. A good leader creates a working environment which stimulates productivity. He is to keep communication channels with pastors open, befriending them, visiting them in their homes and praying with them especially when they are in conflict situations. This program recommends “a high-caring and high-

performance culture” which is elaborated in chapter three (Table 3). The culture regards employees as people and seeks to meet their basic needs in varying situations (Branham, 2005).

New Pastors have their own expectations. Administrators need to afford them time to discuss these at point of entry. White (as cited in Tutsch, 2008) emphasizes that administrators should not exercise their authority over pastors. Instead they should work as Christ worked with meekness and humility failing which they should be released from their responsibilities (pp. 55-56).

Administrators need to ensure that pastors get necessary support when they are in the following conflict situations:

1. Conflict with church members. Rush (2004) describes conflict as open and hostile opposition occurring as a result of differing viewpoints. From time to time conflicts arise between pastors and church members and contribute to their leaving the ministry. Conflicts which are not well managed can lead to stress. However, stress resulting from conflict with church members can be minimized if pastors recognize the authority of the church and follow the example of Paul and Barnabas who went to seek counsel from the elders in Jerusalem when there was conflict in the church at Antioch. Pastors are in a better position to manage conflict if they have the support of their administrators.

2. Conflict with administrators. Conflicts are common between pastors and administrators. Seventy two percent of the former pastors who were interviewed said that conflict with administrators was the major cause for their leaving. The Bible gives an account of a conflict between John Mark a new pastor and Paul his supervisor (Acts 15).

It resulted in John dropping out of the ministry but Barnabas gave him a second chance and won him back. When Elijah was in conflict with his administrator the king of Israel, he decided to quit but God followed him up at Mount Horeb and assured him that he was still needed. The administrators are encouraged to take a redemptive approach when dealing with erring pastors. God was longsuffering in dealing with Moses. White (1940) points out that the 12 apostles had faults when Jesus called them but after three years they were transformed and fit for service. The Bible counsels everyone to be quick to listen and slow to speak (Jas 1:19). Rush (2004) observes that people are the organization's most valuable resource. The church cannot afford to lose pastors, they are valuable assets.

Peer Mentorship

This program recognizes the role that is played by pastoral colleagues as peers in ministry. It recommends the setting up of work groups for pastors who meet monthly for prayer, sharing and fellowship. The groups can develop into centers of personal encouragement, care, consultation, practical help and recreation. Group meetings may focus on sharing challenges and success stories on evangelism, tithes and offerings and district strategic plans. New pastors are assigned to a group which is closest to their church or district. Although Schoun (1981) suggests that a group should have not more than a dozen members, in Botswana where distances between pastoral districts are vast the practical number would be about three members.

Groups provide support systems which are necessary in the development of friendships among pastors. Relationships are the glue that binds people together. Zeluff as quoted in Schoun (1981) says,

Everyone needs three or four people to whom he or she can be honest and open and candid about everything. . . . You share with each other without fear of being rejected.

. . . These people are also your correctors, and you theirs. They do not just hum the “Hallelujah Chorus” to everything you do or say. . . . They are friends, and in spite of anger, agreement, or disagreement they remain friends. (p. 175)

Hemphill and Jones (as quoted in Hall, 1999, p. 159) point out that if new converts are to be fully established in the church family the church must understand the urgency of making new members feel welcome. Secondly one-on-one relationships and small group relationships must be fostered among members. In addition to providing safe landing to new comers, pastors who work in small groups are quick to meet the different needs of newly engaged colleagues. In the process of helping others their ministry is enhanced and retention improves.

To encourage the formation of groups and the meetings to take place the conference should meet the travel costs to the group meetings. Where districts are too far apart pastors may opt for team ministry with a neighboring pastor. This is in harmony with the words of White (1970), “There is need for two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together.” Since pastors are working towards a common cause this process helps to build trust and to reduce the spirit of competition against one another.

Family

Pastors come from different backgrounds. Some come from non-Adventist families others are young and single. The ministry has its own culture which calls for a difficult process of transformation at the point of joining it. However, if new pastors have the support of their immediate family members such as spouses and children, they can resist any amount of pressure. Single pastors need the support of their families in praying for life partners who share the same aspirations with them.

Many pastors spend more time with the parish than with their families. Those who are married need to be reminded to leave a margin in their busy schedules in order to maintain healthy relationships with their families. They need to emulate the example of Jesus who gave 30 years of His life on earth to family and three years to public ministry. Pastors need to be taught to delegate some of their responsibilities just as Moses was advised to select capable people to help him (Exod 18:18-21). That gave him time to attend to other weightier matters of his office and to be with his family.

Pastoral families need to be helped to cope with the pressures of their calling. Unlike other professions marital problems threaten the job of the minister. As shown in chapter four former pastors ranked family problems among the top five causes for pastors leaving the ministry. The conferences can intervene by organizing appropriate seminars to enhance pastoral families, improving their remuneration, and providing them necessary skills to manage their finances. This program strongly recommends the idea of pastors itinerating with their spouses wherever possible. This would contribute in protecting the sanctity of marriage among pastors.

Church Members

At the time of engagement pastors need to address the expectations of church members. It is common for church members to have spoken and unspoken expectations which can put pastors under pressure and cause them a lot of stress. Although pastors are on duty 24 hours a day, seven days a week, they need to be given time to recuperate and to attend to personal business. Congregations need to be realistic and sensitive to the limitations of pastors by reducing their demands. On the other hand, pastors can stretch themselves by delegating some of their responsibilities to elders and other leaders.

As they travel around the districts, administrators should encourage church members to love, support and build up their pastors instead of having judgmental attitudes especially towards new ones. Ministers need to be given encouragement and affirmation by church members especially on special occasions such as “the year of the pastor”. Recognition boosts the morale of pastors and renews their commitment. They perform better if they feel appreciated and loved.

Empowering Pastors

The program recommends conferences to organize the following seminars and activities which enhance pastors in their ministry:

1. Annual ministerial retreats for pastors and their families. Promote fun and relationship building during such occasions.
2. Annual seminars for pastors covering the following areas:
 - 2.1. Conflict resolution and stress management. Conflicts are unavoidable in human relationships. Pastors need to acquire skills of resolving them before they tear the church apart.
 - 2.2. Managing large districts, time management and delegation. Chapter two draws lessons from the leadership of Moses who delegated responsibilities to Joshua and to elders. Through delegation and time management pastors can reduce burnout and can create space for their families.
 - 2.3. Pastoral counseling. The African continent is infested with deaths from epidemics such as malaria and HIV and AIDS, war, famine, floods and accidents.

2.4. When members experience loss they go to the pastor to be comforted and find answers to life's situations. For this reason pastors need to be equipped with counseling skills.

2.5. Leadership and church governance. The four characteristics of excellence in greatness: Servant Leadership, Integrity, Alignment and Discipline need to be practiced by pastors and church leaders (Brantley, 2009).

2.6. Christian fundraising. Pastors need professional fund raising skills to help them raise funds for different projects in their districts.

2.7. Spiritual gifts. Match pastors' abilities with assignment of districts.

2.8. HIV and AIDS awareness. Botswana ranks second in HIV and AIDS infection and mortality rate in the region. Pastors need to be trained to run seminars on awareness and on how to care for the infected and affected

2.9. Strategic Planning and project management. It is important for congregations to know where they are going and how they plan to get there. Strategic plans help them to know what is expected of them and to assess their performance resulting in them becoming well organized, with focused structures.

Pastors need to know how to manage projects including those which are income generating in nature in order to help church members who face the challenge of unemployment to support themselves.

2.10. Reading and Understanding Financial Statements. Pastors need to be exposed to the conference budget and the financial statements if they are to have a sense of ownership for the organization which they serve. Conference officers are encouraged to place trust and confidence in pastors.

3. Family enrichment seminars. In the study 36% of the pastors who left identified family problems as the reason for their leaving. This rated second after conflict with administrators. Marriage enrichment seminars contribute in building stable families.

4. Dialogue at workers meetings. At the January 2010 workers meeting the NBC scheduled time for “Lets Talk” whereby pastors had the opportunity to openly dialogue with the officers, ask questions, make suggestions and share testimonies. I recommend this initiative because it helps pastors to have confidence in the administrators.

5. Evaluate seminars, retreats and workers meetings. At the end of the January 2010 workers meeting the NBC officers requested pastors to evaluate the way the meeting was run using the evaluation instrument which is shown on Appendix B. The pastors appreciated to have an input in the way the meetings were run. I recommend this to be done union wide in all future meetings.

Ongoing Support of Pastors for Continued Retention

Conferences need to guard against two dangers. There is the danger of focusing on the ministry while forgetting the minister and the danger of focusing on the minister while forgetting the ministry. It is always necessary to strike a balance between the two.

Combined Support

This program recognizes that there are situations when administrators, pastoral colleagues and church members need to band together in support of the pastor. The top five reasons for pastors leaving the ministry affect old and young pastors alike. Elijah was an experienced prophet and John Mark a young pastor when they were depressed by

work related problems. The support that needs to be given to young pastors should be extended to senior pastors as well if the church is to continue to retain them.

Towards the end of 2009 Pastor Pula (this is a pseudo name) of NBC submitted a letter of resignation to the conference officers. Several reasons led him to take that decision. Chief among them was pressing financial commitments which were caused by the death of both his parents. Extended family members looked up to him for financial support but his meager salary could not meet their various needs. To balance his budget he asked for salary advances. His personal account continued to grow until there was confrontation between him and the officers which culminated in his resignation.

Instead of accepting his resignation the conference officers suggested to him several options which could help to arrest the situation. Church members, pastoral friends and I worked together to encourage the pastor until he withdrew his resignation. This experience suggests that many dropouts can be avoided if there is timely intervention during critical moments.

Affirmation

It is common for private corporations to give financial and non-financial incentives to their workers in order to promote job satisfaction and contribute to low turnover. Similarly conferences need to come up with initiatives that affirm pastors with a view of retaining them. As a priority the conferences are to ensure that pastors are comfortably accommodated and that their houses are well maintained. The Zimbabwe Union Conference used to have a housing committee which inspected the conditions of workers' houses and made recommendations to the administrators for action (Solomon

Maphosa, personal communication, June 14, 2010). I recommend the establishment of such a committee by the conferences in Botswana Union.

According to the study all the spouses and 87% of the frontline pastors expressed the desire to buy their own houses if they had the money. The conferences can meet this need by introducing a home ownership policy where pastors are given low interest loans for acquiring their own houses, well before they retire.

The study revealed that there are pastors who were dismissed for misappropriating trust funds and others who left because of low salaries. To reduce the number of such cases, the conferences need to review workers' financial and non-financial benefits annually. The Dambisya (2007) report which is given in chapter three of this project lists several incentives which yielded positive results among health workers in East and Central African countries. The following are suggested initiatives which the conferences can introduce to affirm pastors:

1. The 13th cheque. All the groups that were interviewed expressed the view that their salaries were not sufficient to meet their lifestyle expectations. This additional income would go a long way to meet financial needs of pastors.
2. Buying basic food stuffs for workers directly from manufacturers to reduce costs.
3. Giving vouchers to workers to purchase clothes directly from factories.
4. Introducing hardship allowances to those who are in remote areas.
5. Giving housing loans to pastors.

During the study frontline pastors, their spouses and children were asked to identify factors which could influence them to stay in the ministry. On the average

housing loans rated among the top three factors. To address a similar need the Zimbabwe Union Conference introduced a housing policy for workers in the late 1990's whereby the Union stood as a guarantor to the bank for pastors who needed housing loans (Solomon Maphosa, personal communication, June 14, 2010, executive secretary and later president of that union). In addition to this the conferences could establish a revolving fund from which pastors could get loans for home ownership at low interest rates.

Annual Performance Evaluation Exercise for Pastors

1. Create a culture of recognizing pastors based on sincere appreciation of their work. This helps to make them feel valued and important. Nominate a pastor of the year according to laid down criteria and give awards. The criteria should be set by the conference and should include assessing the performance of pastors in their work. Appendix D shows an assessment/performance evaluation form which I prepared for this purpose. Galenakgosi Orapeleng significantly motivated pastors in 2008 when as president of NBC he evaluated their performance and rewarded those who were doing well.

2. Church members to provide an annual assessment on pastor's performance.
3. The effectiveness of the evaluations should be assessed using the evaluation instrument provided on Appendix C and reported to the union annually.
4. Kouzes & Posner (2003) say that verbal and tangible rewards such as commendations and certificates are more appreciated than money and can help to improve retention.

Maintain a Strong Commitment to Employee Development

It was mentioned in chapter two that while seminary education is good it does not teach all that needs to be taught. A conference funded continuing education program is one alternative which the conference could introduce as standard policy for the empowerment of its pastors. This can be in the form of formal degree programs that are arranged through the union for interested pastors or short-term workshops and seminars that are designed for pastors. Continuing education helps to develop new skills and to sharpen existing ones.

Botswana experiences so many road accidents annually. Between 2000 and 2005 Botswana Union lost three pastors through car accidents. An article written by Christopher Mupimpila (2008) acknowledges that the number of deaths from road accidents in Botswana is relatively high compared to other African countries and that the main causes were speeding and drunken driving. To prevent this loss the conferences are encouraged to sponsor pastors for defensive driving courses.

In conjunction with all the training initiatives, the conferences are asked to organize educational trips once every five years to places like:

1. The General Conference Session
2. Bible Lands
3. Different Adventist institutions of higher learning

Activities such as the ones mentioned above motivate and empower pastors for service. The SBC sponsored a trip to the Bible Lands for all their pastors in September 2009 both as an educational trip and as was a way of appreciating their work. After the trip one pastor commended, "I felt valued when the conference spent that much money

on me as a pastor. The trip was an eye opener. I now read and understand the Bible in a new light. Such trips need to be organized regularly.” Another remarked, “I am here to stay,” implying that he would never leave the ministry.

Summary and Conclusion

This program covers factors which positively impact on the lifestyle of pastors to the extent that they can attract others. It takes every precaution to ensure that funds are invested in sending committed individuals for training. One of the precautions is to allow potential pastors to work under a mentor for at least six months before they go to the seminary. The program requires seminaries to keep the conferences informed about the progress of their students while they are studying. Administrators of conferences are encouraged to give proper orientation to new pastors at point of engagement. Further the new pastors need the support of administrators, other pastoral colleagues, church members and their families. Pastors who are well cared for and have the support of their administrators are able to complete the retention cycle until they retire.

As a minister who has spent many years in pastoral work and in administration, I am convinced that many of the reasons for pastors leaving the ministry are preventable. It is hoped that this program will be a positive and workable instrument which will retain pastors and lead them to work in harmony with administrators for the common good of lifetime commitment to the ministry. Further, I hope that the program will form the basis of ongoing research on the subject of the retention of pastors in Botswana and in other unions throughout the Southern Africa Indian-Ocean Division territory.

Recommendations

This document provides a framework for addressing the problem of the retention of pastors. A Retention Program Tool is shown on Appendix F. It is therefore recommended that the church in Botswana uses it as a retention manual for pastors. As such it is recommended that a copy be made available to conference and union administrators and to pastors.

Recruiting and Mentoring

It is recommended that the church prioritizes on engaging the right pastors by involving the local church and the local church pastors. Before they are sent to the seminary for training and soon after training, they need to be placed under a mentor so that they get the right orientation for ministry. Further, it is recommended that for growth and effectiveness pastors organize themselves into working groups or teams of their choice. This ensures that there is someone of their level to whom they are accountable.

Leadership Training Seminars for Administrators

It is recommended that the union organize leadership training seminars annually for administrators to upgrade their relational leadership model to that which honors the pastor as a professional and not just as an employee. It is also recommended that the seminars be conducted soon after conference sessions for newly elected administrators. The seminars are to cover topics such as human resource management skills with emphasis on conflict management, servant leadership, stress management, delegation and policy issues. Administrators need to be trained not to use their positions to dominate those they work with but rather to be empathetic in their leadership ethic. The seminars

are meant to give them the necessary expertise to nurture and discipline fallen pastors in a redemptive way.

I recommend that seminars for administrators be followed by seminars for pastors covering similar topics. I recommend that a summarized version of the seminars be included during the orientation of pastors. It is important for pastors to be trained to be of service to one another and to relate well as professionals to both church members and administrators. It is recommended that each conference appoints a human resource person who ensures that these seminars are conducted.

Moral Issues

The lack of moral standards that was suggested by the study in chapter four is indicative of low spirituality. I recommend that the union organizes annual Bible seminars to enhance the spiritual formation of pastors. The main thrust of these seminars is to encourage personal Bible study and prayer. I also recommend that each conference appoints a ministerial secretary to coordinate the Bible seminars and to be the person who pastors go to for their spiritual needs. They need a neutral person to confide in.

Family Life Seminars

It is recommended that the conferences run family life seminars for pastors and their spouses which focus on areas that include marriage enrichment, conflict management, time management, how to deal with members of the opposite sex, communication and the conflicting roles of a pastor as father and shepherd. Alongside the family life seminars the conference is to run a seminar for single pastors. This focuses on how to choose a life partner, chastity in the light of shepherding members of the opposite sex and how to conduct counseling sessions with members of the opposite sex.

Personal Finance Seminars

It is recommended that appropriate union personnel run personal finance seminars for pastors and their spouses at the beginning of every year with emphasis on budgeting, living within their income, how to save and invest for the rainy day and stewardship. I further recommend that pastors be paid livable wages.

Performance Evaluation

It is recommended that conferences conduct annual performance evaluation exercises for pastors and administrators to enhance career growth and to affirm them. Ordination is one such affirmation which motivates Pastors and which inspires other pastors to work towards.

APPENDIX A

PASTORS THAT SERVED IN BOTSWANA UNION MISSION FROM 1930-2009

1930-1970 (3.2%)		
Cooks, Walter, N. Dimbungu, S. Huku, S. Jibajiba, J. D. Kapande, D. Kgasa, M Mathlagela, Peter Mdhluli, J. N. Mguni, C. D. Mlilo, D. <i>Mmusi</i>	Mogege, D. H. Moima, O. Moralane, M. Moyo, A. Matikiti Moyo W. Muralane, M. Myengwa, W. M. Namanyane, B. Norris, L. N. Palvie, A.	Phologolo Retsabile, T. Saleshando, G. Sanyumba, S. Saudu, S. Segwagwe, S. B. Serole, L. Studevent Tshukudu Tsotetsi, A. A.
1970 – 1980 (21%)		
Cooks, Walter, N. Dibotelo, S. Dimbungu, S. Dzimiri E.C. Evert, A. L. Huku, S. Jibajiba, J. D. Kapande, D. Kasaka, Jack <i>Lefoko, T.</i> Mathaba Dube <i>Mathlagela, Peter</i> Mdhluli, J. N.	Mguni, C.D. <i>Mlilo, D.</i> Modigah, A.A. Mogotlhane, L. Mogegeh, D. H. Moima, O. Mota, E. Motlhaapula, A. Moyo, A. Matikiti Mpofu, A. Muralane, M. <i>Namanyane, B.</i> <i>Ndaba, J.</i>	Nkape, S. Norris, L. N. Phologolo, K. <i>Retshabile, T.</i> <i>Saleshando, G.</i> Samanya, S. <i>Sanyumba, S.</i> <i>Saudu, S.</i> Segwagwe, S. B. Serole, L. Sianga, L. Tsotetsi, A.A.
1980 – 1990 (10.6%)		
Ben, S. Dibotelo, S. Dzimiri, E.C. Chalale, D. Gabasiane, K. Huku, S. Jibajiba, J. D. Kabo, B. Kapande, D. Karekota, K. <i>Kasaka, Jack</i> Keofitlhile, E.O. Kgasa, K. B. <i>Kubuya, T.</i>	Mabotho, L. Mathaba Dube Mdhluli, J. N. Mguni, C. D. Modigah, A. A. <i>Mogotlhane, L.</i> Moima, O. T. Mokgabe, T. Mokgadi, S. Mokgwane, L. <i>Monnawalebala, L.</i> Mosarwe, L.G. Mota, E. Motlhaapula, A.	Mpofu, A. Nkape, J. Nkape, S. Norris, L. N. Orapeleng, G.M. Phologolo, K. Samanya, S. Segwagwe, S. B. Senase, M. Serole, L. <i>Sianga, L.</i> Simankane, L. Simankane, O.N. Tshabango, M.

Lefoko, T. Lekolwane, T.	Mpatane, S. Mpenya, J.	Tsotetsi, A.A.
1990 – 2000 (26.6%)		
Ben, S. Benda, B. Gabasiane, K. Gabasiane, O Hall, R. Kabo, B. <i>Kapande, D.</i> <i>Karekota, K.</i> Kenaope, K. Keofitlhile, E. O. Kgamane, C.T. <i>Kgasa, K. B.</i> <i>Lasaro, P.</i> <i>Lefoko, T.</i> Lekolwane, T.	Mabotho, L. Maphane, K. Mathaba Dube <i>Mbaga Kampimba</i> Mdhluli, J. N. Modigah, A. A. * Moesi, S. Mokgabe, T. <i>Mokgwane, L.</i> Mosarwe, L. G. <i>Mosheti, P.</i> Mota, E. Mothlaapula, A. Mpatane, S. <i>Mpenya, J.</i>	Mpofu, A Ngwaru, M. Nkape, J. Nkape, S. Ntshekisang, S. Orapeleng, G. M. Samanya, S. Segwagwe, S. B. Senase, M. Simankane, O. N. Simankane, L. <i>Thamuku, O.</i> <i>Tlhagwane, Patrick</i> <i>Tshabango</i> Zambo, J.K.
2000 – 2009 (11.3%)		
Balapi, O. Ben, S Benda, B. Chabale, B. Chatepa, L. * Gabasiane, K. Gabasiane, O Kabo, B. Kemoabe, B. Kemoabe, K Kenaope, K. Keofitlhile, E. O. Kgamane, C. T. Lekolwane, T. Lesang, P. * Mabotho, L. Machamire, P. <i>Madukanele, M.</i>	<i>Makuku</i> Maphane, K. Marumoloa, S. <i>Mathukwane, M.</i> Matwetwe, K. Mbaiwa, L. Moesi, S. Moeti, M. Mokgabe, T. * Mokgwane, P. Mosarwe, L. G. Mpatane, S. Mpofu, A. Mpolokang, L. <i>Mponwane, M.</i> Ncube, L. Nkape, J. Nkape, S.	<i>Ntshekisang, S.</i> Omphile, O. Orapeleng, G. M. Pudimaje, E. <i>Rakwena, K.</i> Ramasankate, M Rammidi, K. Samanya, S. Sampisi, Malebogo Seboka, P. Senase, M. Serole, G. Simankane, L. Simankane, O. N. Simankane, O. W. Simankane, T. Zambo, J. K.

Highlighted & italicized names are pastors who left ministry during each 10 year period.

*Pastors lost through death by car accidents. This increases the loss to 16.98%.

APPENDIX B

EVALUATION INSTRUMENT FOR SEMINARS AND WORKERS' MEETINGS

1. Are your expectations of the ministry being met? Yes ____ No ____

If not list areas which need some improvements _____

2. Do you belong to a small group of pastors? Yes ____ No ____

If yes how often do you meet? Weekly ____ Monthly ____ Quarterly ____

Do the group meetings help to enhance your ministry? Yes ____ No ____

3. Do you have close friends among pastors? Yes ____ No ____

4. Do you share your joys/frustrations with

- a. Group members
- b. Conference officers
- c. Pastoral colleagues
- d. Spouse
- e. I do not share

If you share do you get help? Yes ____ No ____

5. Do you spend quality time with your family members every weekly?

Yes ____ No ____

6. Do the conference officers visit you in your district? Yes ____ No ____

If yes how often do they visit you? Monthly ____ Yearly ____

Do you find the visits to be helpful? Yes ____ No ____

What else do you expect from the conference officers? _____

7. Are you able to manage conflicts in your local church? Yes ____ No ____

8. Are you able to make do with your income? Yes ____ No ____

9. Do you delegate any of your responsibilities to local church elders?

Yes ____ No ____

10. In your district do you recruit young people for the ministry?

Yes ____ No ____

APPENDIX C

EVALUATION OF THE NBC WORKERS' MEETING: JAN 10-13, 2010

Looking back at the entire workers' meeting I obtained the following insights:

(Please circle the # that describes how you felt about this workers' meeting in each scale)

1. It has helped me to know & affirm the role of the Adventist Mission.

Not at all 1 2 3 4 5 very much so

2. I gained a valuable knowledge of what is expected of me as pastor in the SDA Church.

Not at all 1 2 3 4 5 very much so

3. I gained a clear understanding of my role in relation to the local church & conference.

Not at all 1 2 3 4 5 very much so

4. I learned that God wants the church to grow and wants me to be part of this growth.

Not at all 1 2 3 4 5 very much so

5. Open discussions, testimonies, and dialogue (let's talk) during questions/answers time were helpful.

Not at all 1 2 3 4 5 very much so

6. Time allocated for each program during the workers' meeting was reasonable.

Not at all 1 2 3 4 5 very much so

7. Accommodation provided was comfortable & conducive for my liking.

Not at all 1 2 3 4 5 very much so

8. The food that was provided during the workers' meeting was satisfactory.

Not at all 1 2 3 4 5 very much so

9. Alongside the food provided, the service from the catering team was acceptable.

Not at all 1 2 3 4 5 very much so

10. In my overall rating, the content of the workers' meeting was adequate, effective, & helpful.

Not at all 1 2 3 4 5 **very much so**

I have the following suggestions:

.....

.....

Note: This evaluation instrument was designed by Kenaope Kenaope President of NBC

APPENDIX D

ASSESSMENT/PERFORMANCE EVALUATION FOR PASTORS/ELECTED PERSONNEL

On a scale of 1-5 rate the worker in the following areas. (1 – very poor, 2 – poor, 3 – average, 4 - good and 5 - excellent)

1.	Interpersonal relationships (respectful, polite, cordial)	1	2	3	4	5
2.	Job performance (knows job well, creative, initiative)	1	2	3	4	5
3.	Teamwork (cooperates with colleagues and supervisors)	1	2	3	4	5
4.	Personal appearance (well groomed, commands respect)	1	2	3	4	5
5.	Professionalism (treats people impartially)	1	2	3	4	5
6.	Timeliness (consistently stays on or ahead of schedule)	1	2	3	4	5
7.	Organization (manages workload with efficiency)	1	2	3	4	5
8.	Communication (outstanding ability to convey information)	1	2	3	4	5
9.	Judgment (shows good judgment even in complex issues)	1	2	3	4	5
10.	Loyalty (ethical, reliable, supportive & loyal to organization and to leadership)	1	2	3	4	5
11.	Attitude (always positive, respectful)	1	2	3	4	5
12.	Self improvement (attends seminars & studies)	1	2	3	4	5
13.	Punctuality at work/appointments (comes to work on time)	1	2	3	4	5
14.	Office arrangement (office is well organized)	1	2	3	4	5
15.	Quality of seminars conducted (thorough, practical)	1	2	3	4	5
16.	Sermon/devotion material (exhibits a balance of church doctrines, evidence of preparation appropriate to intended audience)	1	2	3	4	5
17.	Planning (thorough, clear & logical)	1	2	3	4	5
18.	Administration (mature and sound leader, consults)	1	2	3	4	5
19.	Delegation (appropriately delegates responsibilities and monitors progress)	1	2	3	4	5
20.	Spirituality (good Christian witness)	1	2	3	4	5

Completed by _____ Title _____

Date _____

APPENDIX E

SURVEY FOR MINISTRY RESEARCH

Department of Christian Ministries, Seventh day Adventist Theological Seminary

N.B. Please Do not write your name Information will be considered confidential
Personal Information

I. INTERVIEW WITH ADMINISTRATORS

1. Did your conference interview pastors before employment? Yes []
No []
If YES, who did the interview? _____
2. Did you provide orientation at the time of employment? Yes []
No []
If YES, who gave the orientation? _____
3. Did you have an internship program for new pastors? Yes []
No []
If YES, how long did it take? _____
4. Have you lost any pastors in the last 10 years? Yes []
No []
If YES, how many? _____
5. Do you know the reasons that influenced their decisions? Yes []
No []
If YES, name the most common _____
6. At what point did you detect the problems of those that were dismissed?
[] At point of leaving [] A few months before [] A few years before
7. Did any leave voluntarily? Yes []
No []
If YES, would you take them if they reapplied? Yes []
No []
8. Did any of those that left seek help before leaving? Yes []
No []
If YES, were they helped? Yes []
No []
9. Do all married pastors live with their spouses? Yes []
No []
If NO, why not? _____
10. How long do pastors serve before they are ordained?

- ☐ 2 – 3 years ☐ 4 – 6 years ☐ 7 - 10 years
 If 7 – 10 years, what are the reasons for the delay? _____
11. How long do pastors stay in a district before they are transferred?
☐ No specific period ☐ At least five years ☐ As the committee sees fit.
 12. How did you help pastors that had problems?
☐ Called the pastor in for dialogue
☐ Involved the Ministerial Secretary
☐ Talked to the spouse
☐ Involved peer pastors
☐ Informed the executive committee
 13. What ministerial training do the pastors have? (Indicate the number of pastors that falls in each category.)
☐ None
☐ Diploma
☐ Theological degree
☐ Seminary Masters degree (e.g. MDiv)
☐ Post-Masters degree (e.g. DMin)
 14. Indicate how many of the above pastors fell under the following sponsorship during training.
☐ Church sponsored
☐ Private sponsorship
☐ Self sponsored
 15. Those that left received the following sponsorship:
☐ Church sponsored
☐ Private sponsorship
☐ Self sponsored
 16. Of those that left how many paid back their sponsorship through amortization?
☐ none ☐ not sure ☐ all
 17. Which of the following is included in your orientation?
☐ Working Policy of the Church
☐ Employee benefits
☐ Remuneration policy of the church
☐ Working conditions including transfer
☐ Reading and signing Employee Handbook
☐ Expectations of administrators
☐ Your job description
☐ Conditions for ordination
 18. Identify the most common causes for pastors leaving the ministry?
☐ Burnout/stress
☐ Family problems
☐ Conflict with administrators
☐ Low income
☐ Conflict with church members
☐ Theological issues
☐ Pastoring large churches
☐ Health problems

- [] Loneliness – spouses work and live in different cities
[] Moral fall
[] Misappropriation of funds
[] No sense of mission
[] Leave for greener pastures
[] Other _____
19. Check five key factors that can help the church to retain its pastors.
[] Advancement in education
[] Remuneration package
[] Providing spouse employment
[] Descent accommodation
[] Providing housing loans
[] Reducing transfers
[] Assigning smaller districts
[] Giving them recognition
[] Family considerations before transfer
[] Other...
20. Some pastors do not live with their spouses because of the following reasons:
[] Spouse works in different city
[] Spouse lives in the rural home
[] There is no suitable accommodation for them
[] To accommodate the education of the children
[] The spouse is in school
21. Sexual temptations are common among pastors.
[] Never [] Sometimes [] Always
22. To counter this you run family life seminars for pastors on a regular basis.
[] Never [] Sometimes [] Always
23. Pastors are allowed one day per week as time off to spend with their families.
[] Never [] Sometimes [] Always
24. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.
- a. Relationship between pastors and church members
is very poor; one of suspicion and hostility 1 2 3 4 5 mutual trust and love
- b. Conflict situations handled by pastors
many, frequent 1 2 3 4 5 very few cases
- c. Conflict cases referred to the conference
many, always 1 2 3 4 5 very few, not often
- d. Relationship between pastors and administrators are very poor, one of suspicion and hostility 1 2 3 4 5 mutual trust and love
- e. Disciplinary cases for pastors are

	many, very common			1	2	3	4	5	rare, very few
25.	Agree	Strongly Agree	Unsure	Disagree	Strongly Disagree				
a.	Pastoral ministry is a life time calling		[]	[]	[]	[]	[]	[]	
b.	The conference provides comfortable housing to pastors		[]	[]	[]	[]	[]	[]	
c.	Salaries are adequate to meet The lifestyle expectations of pastors		[]	[]	[]	[]	[]	[]	
d.	Pastors often request for advances								
e.	It is good policy to provide housing loans for pastors		[]	[]	[]	[]	[]	[]	
f.	Pastors are required to clear their accounts before they leave ministry		[]	[]	[]	[]	[]	[]	
26. How are pastors recruited to the ministry in the conferences?
27. How many of those that left voluntarily communicated their intention before they left? _____
28. How many of those who left are actively involved in the life of the church? _____
29. How many of the spouses are actively involved? _____
30. How many of the children are actively involved? _____
31. How many churches does the average pastor look after? _____
32. What is the average membership of a single district? _____
33. What strategies do you have in place to retain pastors? _____

Andrews University

Department of Christian Ministries, Seventh day Adventist Theological Seminary

Survey for Ministry research

N.B. Please Do not write your name Information will be considered confidential
Personal Information

II. INTERVIEW WITH FORMER PASTORS

1. Were you born in an Adventist family? Yes []
No []
How about your spouse? Yes []
No []
2. Did you receive any orientation at the time of joining the ministry? Yes []
No []
If YES, who gave the orientation? _____
3. Did you have the opportunity to serve as an intern? Yes []
No []
If YES, for how long? _____
4. Were you an ordained minister before you left the ministry? Yes []
No []
If YES, after how many years of service? _____
5. Are you actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
If NO, why not? _____
6. Is your spouse actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
7. Are your children actively involved? Yes []
No []
If YES, in what capacity? _____
8. Did you voluntarily leave the ministry? Yes []
No []
If NO, who asked you to leave? _____
9. Was there an exit interview at the point of leaving? Yes []
No []
10. How long did you serve as a pastor?
[] 2 – 4 years [] 5 – 9 years [] 10 or more years
11. What is your highest level of ministerial education? (x one)
[] None
[] Certificate/diploma

- ☐ Theological degree
☐ Seminary Masters degree (e.g. MDiv)
☐ Post-Masters degree (e.g. DMin)
12. Which of the following was included in your orientation?
- ☐ Working Policy of the Church
☐ Employee benefits
☐ Remuneration policy of the church
☐ Working conditions including transfer
☐ Reading and signing Employee Handbook
☐ Expectations of administrators
☐ Your job description
☐ Conditions for ordination
13. Identify 5 areas that frustrated you the most in your ministry (mark 1- 5 in priority order).
- ☐ Burnout/stress
☐ Family/marital problems
☐ Conflict with administrators
☐ Conflict with church members
☐ Low income
☐ Theological issues
☐ Pastoring large churches
☐ Health problems
☐ Loneliness – spouse worked and lived in different city
☐ Other _____
14. Did you share your concerns if any, with any of the following?
- ☐ Administrators
☐ Pastoral colleague/s
☐ Close friend
☐ Spouse/family members
☐ Lay leader
☐ Other _____
- If you shared your concerns did you get help? Yes ☐ No ☐
15. Do you harbor any ill feelings against any of the following?
- ☐ Adventist Church
☐ Church administrators
☐ Church members
☐ Pastoral colleague
16. Choose from the list below five factors that could have influenced you to stay in the ministry.
- ☐ Advancement in education
☐ Higher salaries
☐ Spouse employment
☐ Decent accommodation
☐ Housing loans
☐ Reducing transfers
☐ Assigning small districts

- ☐ Receiving recognition
☐ Other...
17. Who/what do you consider responsible for your leaving the ministry?
- ☐ Conflict with conference administrators
☐ Conflict with local church members
☐ Unreasonable demands/expectations of church members
☐ Burnout; frustration
☐ Problems in family; divorce
☐ Allegations of sexual misconduct
☐ Moral fall
☐ Allegations of financial mismanagement
☐ Personal reasons
☐ Other _____
18. Identify the 5 major causes of conflict (if any) in your ministry
- ☐ Your leadership style
☐ Local church finances
☐ Changes in worship style
☐ Offshoot movements
☐ Disagreements among church members
☐ Conflict with conference administrators
☐ Expectations of church members
☐ Church building issues
☐ Local church elections
19. How did your spouse feel about your leaving?
- ☐ Supported ☐ Neutral ☐ Opposed
20. How did your children feel about your leaving?
- ☐ Supported ☐ Neutral ☐ Opposed
21. To balance your budget you often asked for advances.
- ☐ Never ☐ Sometimes ☐ Always
22. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if you feel that it is fair you check 3; if you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.
a.	Relationship with church members					
	was poor; one of suspicion and hostility	1	2	3	4	5 mutual trust
and love						
b.	Relationship with administrators					
	was poor, one of suspicion and hostility	1	2	3	4	5 mutual trust
and love						
c.	Time with family					
	very little, fair	1	2	3	4	5 regular,
quality time						
d.	Communication with administrators					
	was poor; did not listen; ideas ignored	1	2	3	4	5 was good;
listened to						

e. Help during transition: As you considered leaving, the response of the administrators, pastoral colleagues, church members was negative,
cold helpful, positive, caring
1 2 3 4 5

23. Strongly Disagree Agree Strongly Unsure Disagree

Disagree Agree

a. Pastoral ministry is a life time calling [] [] [] [] []

b. If you had opportunity you would rejoin the ministry [] [] [] [] []

c. The conference had comfortable housing for pastors [] [] [] [] []

d. Your salary was enough to meet your lifestyle expectations [] [] [] [] []

e. You had a sound relationship with pastoral colleagues [] [] [] [] []

24. Who influenced your decision to join the ministry?

25. How were you recruited?

26. What gave you the greatest joy and fulfillment during your time of service?

27. At what age did you leave the ministry? _____

28. If you were to start all over again what would you do differently?

29. What can the Adventist Church do to help retain its pastors?

30. What message would you like to give to currently serving pastors?

Andrews University

Department of Christian Ministries, Seventh day Adventist Theological Seminary Survey for Ministry research

N.B. Please Do not write your name Information will be considered confidential
Personal Information

III. INTERVIEW WITH SPOUSES OF FORMER PASTORS

1. Are you actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
If NO, why not? _____
2. Is your spouse actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
3. Are your children actively involved? Yes []
No []
If YES, in what capacity? _____
4. Did your spouse voluntarily leave the ministry? Yes []
No []
If NO, who asked him to leave? _____
5. Did you enjoy your role as the spouse of a pastor? Yes []
No []
6. Has there been talk about rejoining the ministry? Yes []
No []
If YES, what has stopped him? _____
7. Did you live together with your spouse before he left? Yes []
No []
8. Were you born in an Adventist family? Yes []
No []
How about your spouse? Yes []
No []
9. How long did your spouse serve as a pastor?
[] 2 – 4 years [] 5 – 9 years [] 10 or more years
10. What was his highest level of ministerial training? (x one)
[] None
[] Certificate
[] Theological degree
[] Seminary Masters degree (e.g. MDiv)
[] Post-Masters degree (e.g. DMin)
11. Identify 5 areas that frustrated him the most in his ministry (mark 1- 5 in priority order).
[] Burnout/stress
[] Family/marital problems

- ☐ Conflict with administrators
 - ☐ Conflict with local church members
 - ☐ Low income
 - ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness -- spouse lived in different city
 - ☐ Other _____
12. Can you identify factors that could have helped to keep your spouse in the ministry?
- ☐ Advancement in education
 - ☐ A higher salary
 - ☐ Providing spouse employment
 - ☐ Decent accommodation
 - ☐ Providing housing loans
 - ☐ Reducing transfers
 - ☐ Assigning smaller districts
 - ☐ Giving him recognition
 - ☐ Family considerations before transfer
 - ☐ Living with his spouse in the same city
 - ☐ Other _____
13. Did he share his concerns if any, with any of the following?
- ☐ Administrators
 - ☐ Pastoral colleague/s
 - ☐ Close friend
 - ☐ Spouse/family member
 - ☐ Lay leader
 - ☐ Other _____
- If he shared his concerns did he get help? Yes ☐
- No ☐
14. Do you harbor any ill feelings against any of the following?
- ☐ Adventist Church
 - ☐ Church administrators
 - ☐ Church members
 - ☐ Pastoral colleagues
15. Who/what do you consider responsible for his leaving the ministry?
- ☐ Administrators
 - ☐ Local church members
 - ☐ Friends
 - ☐ Family members
 - ☐ Allegations of sexual misconduct
 - ☐ Moral fall
 - ☐ Personal reasons
16. Identify (by marking 1- 5 in priority order) 5 most common causes for pastors leaving the ministry?
- ☐ Burnout/stress

- ☐ Family problems
☐ Conflict with administrators
☐ Low income
☐ Conflict with church members
☐ Theological issues
☐ Pastoring large churches
☐ Health problems
☐ Loneliness – spouses work and live in different cities
☐ Moral fall
☐ Allegations for sexual misconduct
☐ Misappropriation of funds
☐ No sense of mission
☐ Leave for greener pastures
☐ Other _____
17. What was your reaction when your spouse decided to leave the ministry?
☐ Supported ☐ Neutral ☐ Opposed
18. What was the reaction of your children?
☐ Supported ☐ Neutral ☐ Opposed
19. What was the reaction of your relatives?
☐ Supported ☐ Neutral ☐ Opposed
20. What was the reaction of your friends?
☐ Supported ☐ Neutral ☐ Opposed
21. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if it is fair check 3; if you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.
a.	Pastor's relationship with church members					
	was poor; one of suspicion and hostility	1	2	3	4	5 mutual trust and love
b.	Relationship with administrators					
	was poor, one of suspicion and hostility	1	2	3	4	5 mutual trust and love
c.	Time with family					
	very little, fair	1	2	3	4	5 regular, quality time
d.	Help during transition					
	At time of leaving, the response of the administrators, pastoral colleagues and church members					
	was negative, cold	1	2	3	4	5 helpful, positive,
- caring
 22. Agree Strongly Unsure Disagree
 Strongly
- Agree
- Disagree
- a. Pastoral ministry is a life time calling ☐ ☐ ☐ ☐ ☐
-]

b. The conference provided comfortable housing to pastors [] [] [] [] []
]

c. His salary was enough to meet your lifestyle expectations [] [] [] [] []
]

d. You had a sound relationship with pastoral colleagues [] [] [] [] []
]

23. Who influenced your spouse to join the ministry?

24. When did he leave the ministry? _____

25. How old was he when he left? _____

26. What gave him the greatest joy and fulfillment during his time of service?

27. Would you want to share the circumstances under which he left the ministry? _____

28. What can the Adventist Church do to help retain its pastors?

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IV. INTERVIEW WITH CHILDREN OF FORMER PASTORS

1. Are you actively involved in the life of the church? Yes ☐ No ☐
] If YES, in what capacity? _____
If NO, why not? _____
2. Is your father actively involved in the life of the church? Yes ☐ No ☐
] If YES, in what capacity? _____
3. If given the opportunity do you think that your father would
rejoin the ministry? Yes ☐ No ☐
] If NO, what would stop him? _____
4. What was your reaction when he decided to leave the ministry?
[☐ Supported [☐ Neutral [☐ Opposed
5. What was the reaction of your mother?
[☐ Supported [☐ Neutral [☐ Opposed
6. What was the reaction of your relatives?
[☐ Supported [☐ Neutral [☐ Opposed
7. What was the reaction of your friends?
[☐ Supported [☐ Neutral [☐ Opposed
8. What was his highest level of ministerial training? (x one)
[☐ None
[☐ Certificate
[☐ Theological degree
[☐ Seminary Masters degree (e.g. MDiv)
[☐ Post-Masters degree (e.g. DMin)
9. What frustrated him the most during his ministry?
[☐ Burnout
[☐ Family problems
[☐ Conflict with administrators
[☐ Conflict with church members Low income
[☐ Low income
[☐ Theological issues
[☐ Pastoring large churches
[☐ Health problems

- ☐ Loneliness – spouse lived in different city
☐ Other
10. Identify five key factors that could have helped to keep your father in the ministry?
- ☐ Advancement in education
☐ A higher salary
☐ Providing spouse employment
☐ Decent accommodation
☐ Providing housing loans
☐ Reducing transfers
☐ Assigning smaller districts
☐ Giving him recognition
☐ Family considerations before transfer
☐ Living with his spouse
11. Did he share his concerns if any, with any of the following?
- ☐ Administrators
☐ Pastoral colleague/s
☐ Close friend
☐ Family member
☐ Lay leader
☐ Other _____
- If he shared his concerns did he get help? Yes ☐ No ☐
12. Do you harbor any ill feelings against any of the following?
- ☐ Adventist Church
☐ Church administrators
☐ Church members
☐ Pastoral colleagues
13. Who do you consider responsible for his leaving the ministry?
- ☐ Administrators
☐ Family members
☐ Friends
☐ Local church members
☐ Personal reasons
14. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if it is fair check 3; if you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.
- a. Your father's relationship with church members
was poor; one of suspicion and hostility 1 2 3 4 5 mutual trust
and love
- b. Relationship with administrators
was poor, one of suspicion and hostility 1 2 3 4 5 mutual trust
and love
- c. Time with family

	very little, fair	1	2	3	4	5	regular,
quality time							
15.		Agree	Strongly	Unsure	Disagree		
Strongly	Disagree					Agree	
a.	Pastoral ministry is a life time calling	[]	[]	[]	[]	[]	
b.	The conference had comfortable housing for pastors	[]	[]	[]	[]	[]	
c.	His salary was enough to meet family needs	[]	[]	[]	[]	[]	
d.	He desperately needed to own a house but he could not afford	[]	[]	[]	[]	[]	
16.	When did your father leave the ministry? _____						
17.	How old was he when he left? _____						
18.	Who influenced his decision to join the ministry? _____						
19.	What gave him the greatest joy and fulfillment during his time of service? _____						
20.	Would you want to share the circumstances under which he left the ministry? _____						
21.	What can the Adventist Church do to help retain its pastors? _____						

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V. INTERVIEW WITH FRONTLINE PASTORS

2. Are you an ordained minister of the Adventist Church? Yes []
No []
If YES, when were you ordained? _____
3. Did you receive any orientation at the time of joining the ministry? Yes []
No []
If YES, who gave the orientation? _____
4. Did you have the opportunity to serve as an intern? Yes []
No []
If YES, for how long? _____
5. Is your spouse actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
6. Are your children actively involved? Yes []
No []
If YES, in what capacity? _____
7. Do you have friends among fellow pastors Yes []
No []
8. Do you know any pastors that left the ministry? Yes []
No []
9. Do you know the reasons that contributed to their leaving? Yes []
No []
If YES, name them _____
10. Were you born in an Adventist family? Yes []
No []
11. Does your conference evaluate your work annually? Yes []
No []
12. How long have you served as a pastor?
[] 2 - 4 years [] 5 - 9 years [] 10 or more years
13. How long did you serve before ordination?
[] 2 - 4 years [] 5 - 9 years [] 10 or more years
14. What is your highest level of ministerial education? (x one)
[] None

- ☐ Certificate
 - ☐ Theological degree
 - ☐ Seminary Masters degree (e.g. MDiv)
 - ☐ Post-Masters degree (e.g. DMin)
15. Which of the following was included in your orientation?
- ☐ Working Policy of the church
 - ☐ Employee benefits
 - ☐ Remuneration policy of the church
 - ☐ Working conditions including transfer
 - ☐ Reading and signing Employee Handbook
 - ☐ Expectations of administrators
 - ☐ Your job description
 - ☐ Conditions for ordination
16. Identify 5 areas that frustrate you the most in your ministry (mark 1- 5 in priority order).
- ☐ Burnout/stress
 - ☐ Family/marital problems
 - ☐ Conflict with conference administrators
 - ☐ Conflict with local church members
 - ☐ Low income
 - ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness – spouse works and lives in different city
 - ☐ Other _____
17. Identify the 5 major causes of conflict (if any) in your ministry
- ☐ Your leadership style
 - ☐ Local church finances
 - ☐ Changes in worship style
 - ☐ Offshoot movements
 - ☐ Disagreements among church members
 - ☐ Conflict with conference administrators
 - ☐ Expectations of church members
 - ☐ Church building issues
 - ☐ Local church elections
 - ☐ Transfer of pastors
18. If you have concerns do you share them with any of the following?
- ☐ Administrators
 - ☐ Pastoral colleague/s
 - ☐ Close friend
 - ☐ Spouse/Family member
 - ☐ Lay leader
 - ☐ Other _____
- [] Yes [] No
19. Identify (by marking 1- 5 in priority order) 5 most common causes for pastors leaving the ministry?

- [] Burnout/stress
[] Family problems
[] Conflict with administrators
[] Conflict with church members
[] Low Income
[] Theological issues
[] Pastoring large churches
[] Health problems
[] Loneliness – spouses work and live in different cities
[] Moral fall
[] Allegations for sexual misconduct
[] Misappropriation of funds
[] No sense of mission
[] Leave for greener pastures
[] Other _____
20. Choose from the list below (in priority order) 5 key factors that can help the church to retain pastors.
[] Advancement in education
[] Higher salaries
[] Spouse employment
[] Descent accommodation
[] Housing loans
[] Reducing transfers
[] Assigning smaller districts
[] Giving them recognition
[] Other...
21. Do you harbor any ill feelings against any of the following?
[] Adventist Church
[] Church administrators
[] Church members
[] Pastoral colleagues
22. Who influenced you to join the ministry?
[] Administrators
[] Family members
[] Close friend
[] Church members
[] Self
23. Sexual temptations are common in your ministry.
[] Never [] Sometimes [] Always
24. How does your spouse feel about your calling?
[] Supports [] Neutral [] Opposed
25. How do your children feel about your calling?
[] Support [] Neutral [] Opposed
26. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if it is fair check 3; if

20. Choose from the list below (in priority order) 5 key factors that can help the church to retain pastors.

21. Do you harbor any ill feelings against any of the following?

22. Who influenced you to join the ministry?

23. Sexual temptations are common in your ministry.

24. How does your spouse feel about your calling?

25. How do your children feel about your calling?

26. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if it is fair check 3; if

you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.

- a. Relationship with church members is poor; one of suspicion and hostility 1 2 3 4 5 mutual trust
- and love
- b. Relationship with administrators is poor, one of suspicion and hostility 1 2 3 4 5 mutual trust
- and love
- c. Time with family very little, fair 1 2 3 4 5 regular,
- quality time
- d. Communication with administrators is poor; do not listen; ideas ignored 1 2 3 4 5 is good;
- listened to
- e. When you joined the ministry the welcome from administrators, pastoral colleagues, church members was negative, cold 1 2 3 4 5 warm, positive,

helpful
27.

	Agree	Strongly Agree	Unsure	Disagree	Strongly Disagree
a. Pastoral ministry is a life time calling	[]	[]	[]	[]	[]
b. Conference provides comfortable housing to pastors	[]	[]	[]	[]	[]
c. Your salary is enough to meet your lifestyle expectations	[]	[]	[]	[]	[]
d. You desperately need to own a house	[]	[]	[]	[]	[]
e. You have a sound relationship with pastoral colleagues	[]	[]	[]	[]	[]

28. How many churches do you pastor? _____
29. What is the total membership of those churches? _____
30. At what age did you join the ministry? _____
31. What is your age now? _____
32. What gives you the greatest joy and fulfillment in the ministry? _____
33. What message would you like to give to other pastors? _____

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VI. INTERVIEW WITH SPOUSES OF FRONTLINE PASTORS

1. Is your spouse an ordained minister of the Adventist Church? Yes []
No []
If YES, when was he ordained? _____
2. Were you born in an Adventist family? Yes []
No []
3. Are you actively involved in the life of the church? Yes []
No []
4. Are your children actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
5. Did your spouse voluntarily join the ministry? Yes []
No []
If NO, explain _____
6. Are your expectations as a spouse being fulfilled? Yes []
No []
If NO, explain _____
7. Has there been talk about him/her leaving the ministry? Yes []
No []
If YES, what has stopped him/her? _____
8. Do you live together with your spouse? Yes []
No []
9. Do you know any pastors that left the ministry? Yes []
No []
10. Do you know the reasons that contributed to their leaving? Yes []
No []
If YES, name them _____
11. How long has he served as a pastor?
[] 2 – 4 years [] 5 – 9 years [] 10 or more years
12. What is his/her highest level of ministerial training? (x one)
[] None
[] Certificate
[] Theological degree
[] Seminary Masters degree (e.g. MDiv)

- ☐ Post-Masters degree (e.g. DMin)
13. What frustrates him/her the most in his/her ministry?
- ☐ Burnout/stress
 - ☐ Family/marital problems
 - ☐ Conflict with administrators
 - ☐ Conflict with church members
 - ☐ Low income
 - ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness – you work and live in different cities
 - ☐ Other _____
14. Do you share your concerns if any, with any of the following?
- ☐ Administrators
 - ☐ Pastoral colleagues/shepherdesses
 - ☐ Close friends
 - ☐ Spouse/family members
 - ☐ Lay leaders
 - ☐ Other _____
- If you share do you get help? Yes ☐ No ☐
15. Choose from the list below five factors that can help the church to retain pastors.
- ☐ Advancement in education
 - ☐ Higher salaries
 - ☐ Spouse employment
 - ☐ Decent accommodation
 - ☐ Housing loans
 - ☐ Reducing transfers
 - ☐ Assigning smaller districts
 - ☐ Giving them recognition
 - ☐ Other _____
16. Identify (by marking 1- 5 in priority order) 5 most common causes for pastors leaving the ministry?
- ☐ Burnout/stress
 - ☐ Family problems
 - ☐ Conflict with administrators
 - ☐ Low income
 - ☐ Conflict with church members
 - ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness – spouses work and live in different cities
 - ☐ Moral fall
 - ☐ Allegations for sexual misconduct
 - ☐ Misappropriation of funds
 - ☐ No sense of mission
 - ☐ Leave for greener pastures

- [] Other _____
17. Do you harbor any ill feelings against any of the following?
 [] Adventist Church
 [] Church administrators
 [] Church members
 [] Pastoral colleagues
18. Who influenced your spouse to join the ministry?
 [] Administrators
 [] Family members
 [] Close friend
 [] Church members
 [] Self
19. Sexual temptations are common in the ministry.
 [] Never [] Sometimes [] Always
20. How does your spouse feel about his/her calling?
 [] Supports [] Neutral [] Opposed
21. How do your children feel about his/her calling?
 [] Support [] Neutral [] Opposed
22. How do relatives feel about his/her calling?
 [] Support [] Neutral [] Opposed
23. How do friends feel about his/her calling?
 [] Support [] Neutral [] Opposed
24. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For example if you feel that the relationship is negative check 1; if it is fair check 3; if you feel that it is healthy/positive check 5; if it is somewhere in between check the appropriate number on the scale.
a.	Relationship with church members					
	is poor; one of suspicion and hostility	1	2	3	4	5 mutual trust
and love						
b.	Relationship with administrators					
	is poor, one of suspicion and hostility	1	2	3	4	5 mutual trust
and love						
c.	Time with family					
	very little, fair	1	2	3	4	5 regular,
quality time						
d.	When you joined the ministry					
	the welcome from administrators,					
	pastoral colleagues, church members					
	was negative, cold	1	2	3	4	5 warm, positive,
helpful						
25.		Agree	Strongly	Unsure	Disagree	
Strongly						
		Agree				
Disagree						

- [] a. Pastoral ministry is a life time calling [] [] [] []
- [] b. The conference provides you with comfortable housing [] [] [] []
- [] c. His/her salary is enough to meet your lifestyle expectations [] [] [] []
- [] d. You desperately need to own a house [] [] [] []
- [] e. You have a sound relationship with pastoral colleagues [] [] [] []

[]

26. For how long have you been married? _____
27. How many churches does your spouse pastor? _____
28. What gives you the greatest joy and fulfillment in the ministry?

29. What can the Adventist Church do to help retain its pastors?

30. What message would you like to give to spouses of other pastors?

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VII. INTERVIEW WITH CHILDREN OF FRONTLINE PASTORS

1. Is your father an ordained minister of the Adventist Church? Yes []
No []
If YES, when was he ordained? _____
2. Are you actively involved in the life of the church? Yes []
No []
If YES, in what capacity? _____
3. Did your father/mother voluntarily join the ministry? Yes []
No []
If NO, explain _____
4. Are you happy to be a pastor's child? Yes []
No []
If NO, explain _____
5. Has there been talk about him/her leaving the ministry? Yes []
No []
If YES, what has stopped him/her from making that
decision? _____
6. Do you know any pastors that left the ministry? Yes []
No []
7. Do you know the reasons that contributed to their leaving? Yes []
No []
8. How long has your father/mother served as a pastor?
[] 2 – 4 years [] 5 – 9 years [] 10 or more years
9. What is his/her highest level of ministerial training? (x one)
[] None
[] Certificate
[] Theological degree
[] Seminary Masters degree (e.g. MDiv)
[] Post-Masters degree (e.g. DMin)
10. What frustrates him/her the most in his/her ministry?
[] Burnout/stress
[] Family problems
[] Conflict with administrators
[] Conflict with church members
[] Low income

- ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness – spouse lives in different city
 - ☐ Other _____
11. Choose from the list below five factors that can help the church to retain pastors.
- ☐ Advancement in education
 - ☐ Higher salaries
 - ☐ Spouse employment
 - ☐ Decent accommodation
 - ☐ Housing loans
 - ☐ Reducing transfers
 - ☐ Assigning smaller districts
 - ☐ Giving them recognition
 - ☐ Other _____
12. Identify (by marking 1- 5 in priority order) 5 most common causes for pastors leaving the ministry?
- ☐ Burnout/stress
 - ☐ Family problems
 - ☐ Conflict with administrators
 - ☐ Low income
 - ☐ Conflict with church members
 - ☐ Theological issues
 - ☐ Pastoring large churches
 - ☐ Health problems
 - ☐ Loneliness – spouses work and live in different cities
 - ☐ Moral fall
 - ☐ Misappropriation of funds
 - ☐ No sense of mission
 - ☐ Leave for greener pastures
 - ☐ Other _____
13. Do you harbor any ill feelings against any of the following?
- ☐ Adventist Church
 - ☐ Church administrators
 - ☐ Church members
 - ☐ Pastoral colleagues
14. How does your mother/father feel about his/her calling?
- ☐ Supports ☐ Neutral ☐ Opposed
15. How do you feel about his/her calling?
- ☐ Support ☐ Neutral ☐ Opposed
16. How do relatives feel about his/her calling?
- ☐ Support ☐ Neutral ☐ Opposed
17. How do friends feel about his/her calling?
- ☐ Support ☐ Neutral ☐ Opposed
18. In the following section evaluate your relationship with the people that are listed below. Check the number on the rating scale that corresponds with your evaluation. For

APPENDIX F

THE RETENTION PROGRAM TOOL

Role Played by Local Church Pastor

1. Local church pastors to play a leading role in attracting others to the ministry
 - To show servant leadership qualities
 - To recruit others and help them in the process of applying to the conference

Select and Recruit

1. New applicants for the ministry to have an experience in any of the following areas:
 - Taught in an Adventist School
 - Participated in an evangelistic campaign
 - Been an Adventist Mission Pioneer
 - Worked as a literature evangelist part-time or fulltime
 - Submit an application to the conference accompanied by two recommendation letters one from the local church and the other from the local church pastor
 - Work under a mentor for a minimum of one year before going for training
 - Application to the seminary to be accompanied with a recommendation letter from the conference
 - To ensure that there is communication between the seminary and the conferences
 - Conferences to assign a district to pastors in training before they leave the seminary

Engage and Retain

1. As soon as new pastors are assigned districts the conference president calls them for orientation in the following areas:
 - Job description including the expectation of administrators
 - The Working Policy of the church
 - Working conditions including transfer of pastors and spouse separation.
 - Remuneration and tithe sharing policies
 - Qualifications for ordination
 - Reporting
 - Continuing education
 - The role of pastor's spouses in ministry
 - How to spend quality time with their families
2. Each new pastor to receive a kit which has the following materials:

- Working Policy of the Adventist Church
 - Seventh-day Adventists Believe (the 28 fundamental beliefs of the church)
 - The Minister's Handbook
 - Church Manual
 - CD of E.G. White writings or the book Gospel Workers
 - The General Conference Rules of Order
3. A prayer of dedication is offered for pastors before they go to their districts
 4. Assign a mentor to each new pastor for one or two years
 5. Encourage new pastors to be part of a group or a team for sharing, prayer and accountability
 6. Ensure that pastors are ordained within the first five years of engagement
 7. Run ministerial retreats and Bible seminars for pastors and their spouses
 8. The union and conferences to organize the following seminars annually:
 - Human Resource Management for pastors and administrators
 - Conflict resolution and stress management
 - Managing large districts
 - Time management
 - Delegation
 - Pastoral counseling
 - Leadership and church governance
 - Christian fundraising
 - Spiritual gifts
 - HIV and AIDS awareness
 - Strategic planning and project management
 - Reading and understanding financial statements
 - Family enrichment seminars
 - Personal and Family finance
 - The conference to provide continuing education to pastors

Ongoing Support for Continued Retention

1. The conferences to conduct performance evaluation exercises for pastors and administrators annually.
2. Affirm pastors by recognizing their work
3. Give non financial benefits such as organizing them to buy basic food items from manufacturers and giving housing loans.
4. Continue to run seminars for pastors annually
5. Conference to organize education trips for pastors

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